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LECTURES ON PROPHECY

AN EXPOSITION

OF CERTAIN SCRIPTURES

WITH REFERENCE TO

THE HISTORY AND END OF THE PAPACY; THE RESTOR-
ATION OF THE JEWS TO PALESTINE, THEIR RE-
PENTANCE AND ENLARGEMENT UNDER THE
REIGN OF THE SON OF DAVID; AND THE
NEW STATE IN THE MILLENNIUM

BY

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PREFACE

IT is with great hesitation that I present this little volume to the public. Any new work on Prophecy is viewed with suspicion. So many men who have written on this subject have had some hobby, some strange opinions to ventilate, or some secret and rather mysterious meanings to give to certain portions of God's Word, that the whole subject has been discredited before the reading public. People are afraid to open a new volume lest it should be trash of this description. Yet to the reverent student of the Word this ought to be the most attractive and profitable of all the topics discussed in the Bible. The Master Himself has taught us, Revelation 1:3, that "blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Here a special blessing is promised to students who shall not only read but keep those things which are revealed to man. Then surely it is the duty of every Christian not to neglect this line of sacred study. And because men have perverted this whole matter and published much that is meaningless and much that is misleading, it should not detract from any faithful effort to give the proper exposition. The false interpretation given to prophecy in general ought to convince us that there is an honest and truthful one, after which all should seek. This large class of Scripture was not given of God as an idle tale to be read if it suited the convenience of men, or to be passed by indifferently

if they are not interested. These things have been delivered to us that we may be well informed in regard to God's great plans among the nations, his designs for the redemption of our race, and the final restitution of all things. In fact, this subject introduces a child of God more fully into the realm or atmosphere of his Maker, and as it were, makes him a partner in His grand purposes. As God does not treat His children as servants, but as sons or friends, He reveals to them these great and marvelous truths which are spiritually discerned, and of which the world can have no conception. A thorough study of prophecy will have an elevating influence on the true Christian, and will impress him more fully with God's plans than that of any other portion of the Bible.

How shall we profitably prosecute this work? Simply by allowing the Word of God to interpret itself. The hidden meaning of one passage is made plain by another. When a man writes on this topic, he ought to remember he is not a prophet, nor a son of a prophet; he is not an historian, nor has he a new revelation; he is simply an expositor. His work is to try to arrive at the mind of the Spirit when He inspired the sacred writers to pen the words of the text; and to explain them to the comprehension of the people.

He ought not to approach the subject with preconceived views, for he will then turn to the Word of God and try to find passages to prove his theories correct. But he should go to the Bible, the source of all heavenly knowledge, and the only authority for divine things, with an unprejudiced mind, and let it lead him in the path of all truth. He will then be a little child in the hands of the Spirit, and will be taught of Him the true meaning

of His words. He will often find it necessary to change his views, and he will arrive at conclusions he had never anticipated. This plan is hard to carry out, for most of us have *opinions of our own*, and it is difficult to change them and adopt new ones. Yet this fault lies at the basis of most of the writings which have brought discredit to the study of prophecy. The only safe guide then is to take the Bible as it is, and let it lead us and teach us, and direct us where it will. This course will save us from the wild vagaries of men, and keep us humble in our reliance on God to help us understand His own revelation.

To aid the reader, the author has added a short glossary of prophetic words. These furnish a key that will enable him to understand many occult passages of Scripture. Each word has the text or texts in the Bible where this meaning is given, added to it for reference. A little time spent on the study of these definitions will be profitable to the student.

The author has tried to give proper credit, in all regular quotations from other works; but many points in these chapters are the interpretations which are commonly given by our best writers, and hence are used here not as quotations, but as generally received opinions. To quote all the authors from whom many ideas in this volume have been taken, and defend the same, would make a larger book than the writer thought would be profitable. His view was to give, in as short a space as possible, the prophecies with their scriptural interpretation. With this before his mind, he has classified these various quotations, and, as far as possible, let one portion throw light on another. For the Word of God, under the Holy Spirit's teachings, is the best and most authoritative commentary on itself.

One reason this work is published is the ignorance of the Church on the general subject of prophecy. The average pastor seldom, if ever, preaches a sermon expounding these doctrines of the Bible. As for giving a series of discourses on these various topics, he feels that he can not take the time from his ordinary pulpit and pastoral duties. His hands are full when he prepares two sermons for Sabbath and one or more lectures for week days.

Then to enter on the work of interpreting the prophecies must require a great deal of reading, and close, critical study of the Bible in the original languages, as well as a wide field of historical research. This he is not able to do. And when we find the preachers not having time for this work, the members of their churches will not be instructed. This will account for the little interest the great body of the Church takes in the subject of prophecy, and their little knowledge on the fulfillment thereof. If the people read books that will enlarge their vision of God's spiritual dealings with his Church and the world, they will be held up to the full discharge of their duties, as they comprehend God's plans in the overthrow of Satan's dominions on earth, and the coming of our Lord to set up His kingdom as the heir to the throne of David. For John says: "Blessed is he that readeth, and they that hear the words of this prophecy . . . for the time is at hand."

There is a call for a more thorough study of prophecy. The authenticity of the Bible has been attacked, and the very foundations thereof undermined, by a class of writers who pose as the most learned of men, and as the truest friends of the Christian religion. Yet logically they are destroying all credibility of the Scriptures. This is

what the so-called higher critics are now doing. They are unsettling people in their former beliefs, yet giving them nothing which is superior to what they possessed before. Much uncertainty has arisen in the popular mind whether the people shall cling to the old or adopt the new. If they come to the latter conclusion, they will readily see that they have no security that their faith is established on authoritative declarations of the Almighty. The Bible becomes a kind of hodge-podge; a medley of words and thoughts, thrown together without plan or design. The great wisdom of these learned gentlemen has brought forth a new Bible written by unknown authors in an unheard-of manner, without inspiration or authority. The antidote to the teachings of these scholarly critics is to come back to the Word of God and study the proofs furnished in the fulfillment of prophecy that the Scriptures are the product of the Divine mind, and that they have been delivered to honest and faithful men, who wrote them under the superintendence of the Great God Himself. Let any man take up the prophecies which have already been fulfilled, and then compare them with the histories and other writings, giving a minute account of all the facts in the case, and he must conclude that a Being who knew the end from the beginning indited them. Here is a large field of exploration before students. They will not have gone over it all until their faith in divine revelation will be established. Then let them prepare themselves to advance further, and study carefully all those prophecies which relate to the future, and they will find an ocean of thought opening up to them. Their faith in God will increase; they will comprehend in part some of the grand designs of the Lord, and will receive the Scriptures as verbally inspired.

The object in publishing this little volume is to try to add something to the generally received interpretation of the prophecies. The writer has been greatly profited by reading many works on this subject. Now if, in turn, he can aid others in the study and interpretation of God's truth, and can enlarge their vision of spiritual things, he will be fully compensated for his labors. It is with this thought that he has been prompted to put these pages into permanent form. With a prayer that God may bless the work, and make it an instrument to keep men from falling into error, to enlighten them in the truth as it is in Christ Jesus, and to aid them in preparation for a better world and life, the author sends forth this volume.

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GLOSSARY OF PROPHETICAL WORDS

The accompanying glossary may aid the student of the Bible to understand many Scriptures which otherwise would be obscure. It furnishes a key which will aid very much in explaining Prophecy.

AIR.—The abode of Satan. Eph. 2:2.

BEAST.—A tyrannical form of government. Dan. 7:3-7 and 3:17. Rev. 13:1.

BABYLON.—Rome. Mystical Babylon means mystical Rome. Rev. 14:8.

BRIDE.—The true church. Rev. 21:9.

CANDLESTICK.—The church. Rev. 1:20.

DRAGON.—The Devil, Satan, etc. Rev. 20:2. Rev. 16:13, 14.

DAY.—A year. Num. 14:34. Ez. 4:6.

EARTH.—A settled government. Rev. 13:11.

EARTHQUAKE.—A great revolution among nations. Rev. 16:18 and 11:13.

HORN.—A ruling Power. Dan. 7:20, 21.

HAIL, WINDS AND STORM.—Commutations, conflicts, wars, hostile invasions. Is. 28:3 and 29:6.

KINGS.—A form of government. A dynasty. Dan. 7:17 and 7:24.

"LATTER DAYS," "LAST DAYS," "LATTER TIMES."—The end of the present dispensation, or end of the age.

STARS.—Bishops or Pastors of churches. Rev. 1:20.

SUN, MOON AND STARS.—Ruling powers. Emperors, Kings, Princes, great men, nobility. Gen. 37:9, 10. Rev. 6:12-14. Joel 2:30, 31 and 3:15.

"TIME."—One year. "Times," two years. Half or dividing time is a half year. "Seven times" equal 2520 years. "Time" is 360 days, a day for a year.

Forty-two months equal 1260 days, which means 1260 years. Dan. 7:25. Rev. 11:2, 3. Rev. 13:6 and 14.

LECTURES ON PROPHECY

LECTURE I

PROLEGOMENON

The three great calamities of the human race. Little known of antediluvian history. In creation everything was perfect. A change came upon all nature. Increase of population, and wickedness. The ark and flood.

The second calamity is pure prophecy. A time of trouble and tribulation. The Papacy: Babylon. The Millennium. Satan cast down for a thousand years.

The third calamity. Satan let loose a little season. The second resurrection.

IN what follows, I treat history and prophecy under three heads. The first will be, The calamity which befell the human race in closing up what we may term the antediluvian period. I presume every one will agree with me in all I have to say on that topic.

The second will be, The calamity which will befall the nations of earth in bringing to an end the Gentile dispensation. In what I shall say on that point, if half of my readers agree with me, I shall be very much pleased. For men will endorse my views, or disagree with them, according to their received theology. Those who are pre-millennialists will believe with me, while the post-millennialists will disagree.

The third point I shall discuss will be, The calamity that will close the Millennial reign. In this there may be few or none of my readers who will agree with me.

To me it is very clear that the Bible teaches that

three great crises are to overtake the human race during the world's history. This is an unpopular view to advance. It fills us all with apprehensions of evil. We prefer to feel that all is bright, and the outlook glorious. We live on hope. Nor would I rob any man of a well-founded hope.

But we must not deceive ourselves by fallacious views of truth. No one wishes to wake up to the fact that he has been deceived and has lived a lie. Therefore we must "buy the truth and sell it not, (also) wisdom and instruction and understanding." Pr. 23:23. Then it is every man's duty to seek the truth. And if he discovers that he has been taught erroneous doctrines, he should reconsider his views. For "happy is the man that findeth wisdom. . . . For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold."

But to return. There is but little known of the world's history for the first 1,650 years. A few chapters in the first part of the Bible give us all that is known of the world's patriarchal period. No writings of the countless multitudes who peopled the earth at that early period have come down to modern times. Oh, how we would like to open the volume that would reveal to us the peoples of the first ages of the world! How we would like to study their habits and manners, to know how they lived, the structure of their habitations, their inventions and arts, their modes of cultivation of the soil, their domestic life, their national and tribal relations! Yea, a thousand things lie back there in utter oblivion, that would have filled us with delight. But they are no more.

All the record we have is found in a few chapters in the first part of Genesis. Then let us turn to them and see what they reveal to us.

The first point that strikes us in the Creation, is, that every thing and creature was perfect. The earth had no curse upon it at that day. Every tree and shrub and herb brought forth fruit spontaneously for man and beast. The valleys and mountains were covered with the beauties of nature. Earth was simply the garden of the Lord. Nothing was out of place, nothing was useless. All creation strove together to fill up the cup of happiness for man and beast. Beauty and glory, bountiful productiveness, shone forth on all sides. But man, what of him? God made them, male and female. And after He finished the works of creation, He looked upon them, and declared that "it was very good." Man then was also perfect; he was good. "God blessed them, and said, Be fruitful, and multiply, and replenish the earth, and subdue it," and have dominion over it. He then placed them in Eden. Every want was fully met. Man had all he desired. And the Lord God came down in the cool of the evening and walked in the garden with Adam and held sweet intercourse with him. Thus God and man existed on the most intimate relations. God was good; and He made man in His own image. *Thus man was good also.* How long this state of things continued is not known. The only book we have giving an account of it, is silent on this point. It may have been for years; and I think it was; or it may have been for months, or simply a few weeks, or only a few days.

Then a change came upon all nature. Adam disobeyed his Creator. The God who made him charged him not to eat of the fruit of a certain tree. All other trees and the fruit of all other plants he might have, but not that. But alas! alas! for man. Adam disobeyed; and broke with his God. He was cast out of that fruitful and beautiful garden. His whole nature lost its original goodness. The beautiful works of God were all marred. As the highest and best of all earthly creatures, and representing them, he fell away from his exalted position, and carried down with him the whole creation. The earth was cursed because of his sin. Then he was driven forth from Eden. Briars and thorns appeared in place of fruitful vines and trees. The decree went forth, "In the sweat of thy face shalt thou eat bread, until thou return unto the dust." Man went forth a corrupt creature. His holiness was gone. All men partook of the nature of their father. Hence the whole race was corrupted and depraved. Man increased in the earth. Our first parents lived nearly a thousand years. Sons and daughters were multiplied in each family. Hundreds of children were born of the same parents. A large family was considered the honorable thing. The result was soon manifest. The race increased in a wonderful manner. The earth was filled with inhabitants. It is estimated that when the race was about 1,600 years old there were as many people then living as there are now. The world was densely populated. But there was another feature of the case to which we must call your attention. As they increased in

numbers, they also increased in wickedness and rebellion against God. Violence reigned in the earth. Cain led the long line of murderers by slaying his own brother. He thus struck directly at God, in killing a man made in the image of God. Others caught the same spirit, and rebellion against God became a leading characteristic of the race. Wickedness of every kind was indulged in. Vice reigned among men. What their crimes were we are left to fill up from our own minds, for the Lord says that "every imagination of the thoughts of his heart was only evil continually." Then we may conclude that every sin known to the human heart was indulged in. Injustice, rapine, murders, rioting, debauchery of every kind, sins public and private were the characteristics of the human family. Then it was declared: "And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." Gen. 6:6. All flesh had left off the service of God and had apostatized from the faith and belief in God, save Noah and his house. "Noah was a just man and perfect in his generations, and Noah walked with God." Gen. 6:9. The Lord ordered Noah to make an ark and take his family and some of all animals into the ark, for he would destroy all flesh, for they had "corrupted the whole earth." In due time the work was accomplished. Noah and his sons and their wives, with some of all flesh, entered

into the ark. Then the Lord brought the flood upon the earth. All living creatures perished, both man and beasts, save those who were in the ark. The waters prevailed on the earth for 150 days. The whole race was destroyed except eight souls. There were about as many destroyed as there are now inhabitants on the earth. Behold what sin hath wrought in the world! Think of the great nations of earth, with their hundreds of millions of people, duplicated these days, and then think of them all swept away in one whirlpool of destruction, and you may get a faint conception of that fearful calamity. The human race went down in that dreadful crisis. It ended the antediluvian world. A small remnant only was saved. Now all this is history. It is now a thing of the past. Every intelligent person will agree with me in the above, except a few misguided infidels or skeptics.

But I now turn to the second point, which is pure prophecy. It is the calamity which will befall the human family in closing up what may be called the Gentile Dispensation. This is foretold all through the Word of God. It will occur when the seventh angel shall pour out his vial of the wrath of God "into the air." Rev. 16:17, 18. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." Here the end of the Gentile dispensation will take place. God says, "It

is done." Then this is followed by a fearful upheaval. Then were there "voices and thunders and lightnings." Then came the greatest earthquake that had ever occurred, "such as was not since men were upon the earth, so mighty an earthquake, and so great." Now an earthquake in prophecy means a revolution among the nations. From this language is implied the arraying of one nation against another—or external war. Still further, we may expect to see internecine commotions or internal strifes among many peoples. The Son of God referred to the same thing in Matt. 24:21, where he said: "For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." A little further on in the same chapter, v. 29, he says: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." After this tribulation has come, then the Lord will appear and close up the dispensation. But to return. Dan. 12:1 prophesied of this wonderful state of things and said: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one

that shall be found written in the book." The principal clause here for our purpose is that "there shall be a time of trouble, such as never was since there was a nation even to that same time." How this corresponds with what the Savior Himself said! Here it is "trouble such as never was." There have been some dark hours among the nations in the past. There have been great revolutions, or as prophecy expresses it, "earthquakes." But here is one that will far transcend anything known to man. But let me now quote from Isaiah on this point; 26:20, 21: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." The Lord here speaks a word of comfort to His people, that they are to hide themselves during this indignation. God would not destroy Sodom if ten righteous could be found. He always has an eye to the safety of His own children. So here they are to hide themselves till these troubles be overpast. For the Lord now intends to punish the nations for their iniquity. The blood of violence long unavenged shall come up in remembrance before Almighty God. And Jeremiah makes a similar declaration, 30:7: "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."

We shall see how a great calamity shall befall

Jacob when they are gathered back into their own land. But God will use it to confound and destroy their enemies and also to work out salvation to Israel. At the time of the greatest darkness, light shall shine upon them. So here He says "it is the time of Jacob's trouble; but he shall be saved out of it." Jacob has allied himself to the godless nations of earth, and thus in part identified himself with their iniquities. To this extent will he share in the punishment God has in store for the wicked. For there is no respect of persons with the Lord. But in the end He will save a remnant of Jacob. Again, the prophecies are very clear in regard to the Papacy. The "little horn" of Daniel was to continue "until the Ancient of Days came." It was to be a persecuting power making war with the saints and prevailing against them, until "judgment was given to the saints of the Most High." Now the "little horn" of Daniel is the same as "that man of sin" of Paul; 2 Thess. 2: "the son of perdition who opposeth and exalteth himself above all that is called God, or that is worshipped." Now we know from 2 Thess. 2, that this power is to continue in the world until our Lord comes and destroys it. For verse 8 reads: "And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of His Mouth, and shall destroy with the brightness of His coming." Thus you see the Papacy is not to be converted by preaching the gospel; nor reformed by an uprising from her own bosom to bring her back to a true faith in Christ Jesus. "For this cause God shall send them strong delusions, that they should

believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." This same power is to continue in the world until Jesus comes. Now this power is called by John in the book of Revelation, Babylon. This Babylon is the "great whore" that sitteth upon many waters, and is the same with the "woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Now as to that great upheaval which is to follow the pouring out of the seventh vial of the wrath of God on the earth, we have this language, Revelation 16:19: "*And great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of His wrath.*" These words would seem to imply that God had threatened to punish her, and for some cause had put it off; but now He recalled the threatened infliction, and would put it into execution. Notice the language He uses here: "The cup of the wine of the fierceness of his wrath." Could language be stronger? The simple wrath of God must be fearful to those on whom it falls. But here it is the "fierceness of His wrath." Who can conceive the full force of this expression? Then they are to drink of the cup in its fullness. In this fierceness of God's wrath He says He will give unto her double for all her treatment of His saints. She is drunken with the blood of His saints. How fearful will be the calamity which will befall this apostate church, no uninspired pen can depict. "And in her was found the blood of prophets and saints and of all that were slain upon the earth." And with the fall of this great delusion and false religion

will go down every other false and wicked system in the earth. There will be a meting out of justice, and punishment of all unrighteousness that exists in the whole political and social world. Thus the Gentile dispensation will close with this great tribulation foretold in the Scriptures of God. No such calamity has ever befallen man. "And upon the earth" there shall be "distress of nations, with perplexity: the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." "And then shall they see the Son of Man coming in a cloud with power and great glory."

The coming of Christ brings in the millennial reign of our Lord. He will be king of the Jews. He will reign as David's Son over His own people. The tyrannical governments of earth will be consumed and overthrown. A new heaven and a new earth will be introduced. Righteousness will now prevail over all the world. The theocracy of God which was driven from among men by the rebellion of His ancient people in the days of Samuel the Prophet, in demanding a king to rule over them as other Gentile nations were governed, will be restored, by the clamor of God's faithful servants crying out: "We want no king but Jesus." And now with the restoration of the government to our Lord, prophecy closes for a thousand years. There are no "earthquakes" during this period to disturb the nations. There are no vials of wrath to be visited on any apostasy from our Lord, for all flesh shall serve Him. There will be no wars, nor pestilences, nor plagues to mar the harmony of

human happiness. But all shall be peace. Satan, the great enemy of man, shall be bound in his prison and not be able longer to tempt men to evil.

Men will have no desire to forsake the service of their true Master and do anything to destroy the harmony existing between them. And not only so, but having tasted the sweets of righteousness, their whole nature now would be shocked by any proposition from any source to relapse into the miseries of sin, and thus be robbed of the joys of fellowship and of walking with God.

But prophecy being silent now for a thousand years, it becomes us also to be silent. The picture may be beautiful, it may be glorious, and I have no doubt it is; but the veil that hides it from our eyes has never been lifted. The imagination may play upon the subject, and riot in the luxuries of the unrevealed, yet we dare not write the history of that glorious period. The only thing we know is that Satan, being shut up in his prison, and sealed, shall "deceive the nations no more, till the thousand years should be fulfilled, and after that he must be loosed a little season." Here is a mystery. No reason is assigned in God's Word why Satan is to come back to earth and begin his tricks and practice his deceptions on man. But alas! alas! we have the fact revealed to us. He is not to be freed from the "bottomless pit" until the thousand years are expired. The saints of God and the martyrs who suffered death, and have not worshiped the beast, nor received his mark upon their foreheads, or in their hands, shall live and reign with Christ the full thou-

sand years. And now the word of God says, Rev. 20:7: "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." Here Satan invades the whole earth. He deceives the nations and causes them to arise in rebellion against God and man. As in the past, a thousand years before, he aroused the nations to go into a great war, so now he does the same thing. Then he marshaled them under Gog and Magog, now he takes them as types of the rebellion he inaugurates. As then the principal attack was against the saints of God, so now the word of God says: "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil, that deceived them, was cast into the lake of fire and brimstone, where the *beast* and the *false prophet* are, and shall be tormented day and night forever and ever." God brought a great judgment on the nations and they were destroyed by fire from heaven. Then the devil was captured and cast into the lake of fire and brimstone, where the beast and false prophet are. A thousand years before the beast and false prophet were cast into this lake. Now Satan joins them in that fearful place and is shut up with them forever and ever. Now follows the second resurrection. All the wicked come forth from their long silent bed and are judged. "And death and hell

delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire." Then the Lord Jesus surrenders the kingdom to the Father and submits Himself unto the Father, that God may be all in all. 1 Cor. 15:27,28: "For He hath put all things under His feet. But when he saith, All things are put under Him, it is manifest that He is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."

LECTURE II

NEBUCHADNEZZAR'S DREAM OF THE WORLD'S HISTORY

Nebuchadnezzar's dream of the world's history. Demands interpretation from his wise men. The image. Daniel's dream. I.—Babylonian power. II.—The Medo-Persian empire. III.—The Grecian dominion. IV.—The Roman empire. A Little Horn. Its assumptions and persecutions. Identified by Rev. 17: 9-14. Shrewd mode of persecution, without odium resting on the Catholic Church. Its overthrow, and establishing of Christ's Kingdom.

It appears that Nebuchadnezzar had been thinking on the problem of the destiny of empires. He was curious to know what would be hereafter. It may have been a subject that had troubled him for a long time. Day after day passed without any solution of his difficulty. And finally he had a dream, and a vision which he thought foreshadowed the whole history of the world. But when he awoke from his sleep, the dream had departed. He was very much troubled in spirit, because he could not reproduce or recall the vision of the night. He called on all the wise men of Babylon and required them on pain of death to tell him his dream, and the interpretation thereof.

And just at the time that all these men were about to be slain, because they were not able to comply with the king's demand, Daniel came forward. He stayed the sentence so imperiously set forth; and then spread the matter before the Lord. The result was, the whole thing was revealed to him. Nebuchadnezzar had seen in the night watches a terrible image. It was differ-

ent from **anything** ever beheld before; and was destroyed in a remarkable way. But let us give the exact words of Daniel in his description of it. They will convey a better idea than any paraphrase we may use. Dan. 2:31-35: "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain and filled the whole earth."

It was this fearful looking image that troubled the mind of Nebuchadnezzar. And what increased his uneasiness was that he could not recall the vision. You have all probably had dreams which greatly troubled your spirit; yet on awaking, could not remember them. Just so was it with Nebuchadnezzar. He had dreamed, and the dream disturbed him. But he could not remember what it was. And yet he felt that the world's history was wrapped up in it. This was why he made such great demands of those wise men, who professed to be able to explain all mysteries.

About forty-eight years after this, the prophet Daniel had a dream. It was a supplement to that of Nebuchadnezzar. It gave the world's history under a different set of symbols. In his dream he stood on the shore of some great sea. And the four winds of heaven strove together on the face of the deep. After this, four great and dreadful beasts arose out of the sea, and stood on the earth.

Note this fact, that "waters" in the Bible is a common figure under which to represent the people of earth. "A sea," or a "great sea," would hence be vast multitudes of people. Rev. 17:15. "Many waters," which is a common expression, means many nations.

Therefore the striving of the winds upon the great sea would mean the revolutions and commotions among the nations of earth.

And now in these great overturnings which the prophet saw, were four great and fearful beasts as the consequence.

But let us quote the words of the prophet in describing them. Dan. 7:3-8: "And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings. I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh. After

this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."

But there is a seeming contradiction in these dreams. Nebuchadnezzar's was of an image that in his eyes represented great glory. But Daniel's referred to the same things under very horrid symbols. Nebuchadnezzar stood a king, and looked on great empires as the chief end or glory of kings. But Daniel stood out before men as a subject. And what seemed to Nebuchadnezzar as a great result, the subjection of nations under one head, was a dreadful system of tyranny in the eyes of Daniel. Tyranny and oppression, in the eyes of kings of old, were nothing but the proper exercises of authority over their people. But Daniel looked on these usurpations, oppressions, spoliations and conquests as fearful things in the sight of man and God. This accounts for the differences in their dreams. They both refer to the same events, but appeared very differently to the two men.

But let us return to the interpretation of these dreams. Nebuchadnezzar's dream was one. It gave a history of the ruling powers of earth under an image. This was composed of different metals, to represent the different nations which succeeded to dominion over the kingdoms of the world. It stood until, in the providence of God, a kingdom was established that should continue forever and ever.

Daniel's four beasts foreshadowed the same thing. They were to point out the kingdoms that should usurp dominion over the nations of earth.

Let us see how these two dreams correspond one to the other.

I. "This image's head was of fine gold." And the interpretation of this is given in Dan. 2:37,38: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."

Here, then, is the first kingdom. The Babylonian power was this great kingdom, to which the Lord had given "power, and strength, and glory." Nebuchadnezzar represented this Power. He and his family were to reign as head of the nations.

It is literally true that he was then the greatest sovereign of earth. His arms had overrun the world. And no empire was ever so rich as this one. So great were the riches of Babylon that Isaiah calls her

“the golden city.” Hence the kind of metal seen by Nebuchadnezzar as forming the upper part of the image most properly of all others represented the Babylonian empire. All history holds out the idea that this people had collected more wealth in their spoliation of the nations than any other, even to this day. Therefore most appropriately was this empire represented by this head of gold.

Now let us turn to Daniel’s vision of the same thing. Dan. 7:4: “The first was like a lion, and had eagle’s wings; I beheld it till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man’s heart was given to it.”

“The first was like a lion, and had eagle’s wings.” The lion is the noblest of beasts, the king of beasts. So the eagle is the finest of birds. The two would represent great power, and swiftness of action. And such is what history tells us were the facts in the establishment of the Babylonian empire. During the lifetime of one man this kingdom was brought out of obscurity, and advanced to the sovereignty over the nations. It went forward in the power of the lion, and in the swiftness of the eagle. The conquests which made this nation the greatest of earth were accomplished in a very few years.

“I beheld,” says Daniel “till the wings thereof were plucked, and it was lifted up from the earth.” At the death of Nebuchadnezzar the “wings” of conquest “were plucked” from this empire. No more nations were brought under its dominion. They were

made to stand up on their "feet as a man," and no more encouraged that spirit of rapacity and spoliation that had marked the reign of the late king. The succeeding monarchs had much more of the spirit of human kindness than usually characterized rulers in that day. It is a spirit, 'tis true, that historians call weakness; but it is a great pity for the happiness of the human family, that that weakness had not fallen on many more.

Thus we find that this beast seen by Daniel corresponds precisely with the dream of Nebuchadnezzar. Hence we conclude this head of gold and the first beast of Daniel are the same, and refer to the Babylonian empire, with Nebuchadnezzar as its head.

II. Look again to the image. "His breast and his arms of silver." Dan. 2:39: "And after thee shall arise another kingdom inferior to thee." Such are the words to Nebuchadnezzar. Now if we have found a proper starting point we shall have no difficulty in determining the next great ruling power. And we have that; for Daniel says to Nebuchadnezzar, "Thou art this head of gold." History must determine the second empire. What was the next great power? The answer is, the Medo-Persian. Only about sixty-five years after this time the Babylonian empire was overthrown by Cyrus and brought in subjection to a new and rising power. The Babylonian sun had forever set. Another was on the horizon. The Medes and the Persians, uniting under one king, first came into prominence by taking and destroying Babylon.

Look at the metal under which this one was seen.

It was silver. It is a fact that the Medo-Persian empire was a very rich kingdom; but not so rich as the Babylonian. In comparison, it was as silver to gold. Then the metal would carry out the leading idea, and points to this great power. There is no controversy among theologians on this point. They all agree.

But let us see if Daniel's second beast will correspond to this view. Dan. 7:5: "And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh."

Here is a nation like to a bear. Natural history tells us that the bear is one of the most ferocious of animals. It is silly, as well as cruel. Its destructive qualities are not marked by wisdom. If hungry it is ready to attack almost anything.

Now will this apply to the power under consideration? The answer is, yes. There never was probably a more cruel line of kings than the Persian. Their characteristics were silliness, cruelty, and ferocity. Their laws were most revolting. There was no discrimination between the guilty and the innocent. If one man offended against the state the whole community suffered the penalty. And the punishments were of the most barbarous and cruel kind. Hence they were represented by the bear. It was said unto it: "Arise, devour much flesh." Consume the nations. Its bloody and ferocious nature was seen in carrying three ribs in its mouth. It had torn the beast of

Nebuchadnezzar to pieces, and carried off the ribs. This kingdom therefore corresponds to that of Nebuchadnezzar's second kingdom.

Another thought in the prophecy. "It raised up itself on one side." This refers to the fact that the Persian part of the kingdom finally obtained all the power, and the Medes were brought into subjection.

We now pass on to the next great power.

III. "His belly and his thighs of brass." The interpretation of this part of the image is (verse 39): "And another third kingdom of brass." Here we have the Grecian or Macedonian empire. It was the one that succeeded next in supreme authority over the nations. It was not so wealthy an empire as either of the preceding. It was in this respect properly called the kingdom of brass. But there is another thing that would seem to point out the Greek as the third kingdom. They were armed in brass. Their shields, and helmets, and greaves, were all made of brass. And they went by the name of the "brazen coated Greeks." This people were to "bear rule over all the earth." This will apply to the kingdom of Alexander the Great. He overran the world, and then sat down and wept because there was not another world to conquer.

In connection with this let us see what was revealed to Daniel on this point. Dan. 7:6: "After this, I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." Here the beast was like a leopard. The leopard,

as many of you know, is a noble animal. Its greatest characteristic is its swiftness. It flies as the wind. It is here and there, in quick succession. But this leopard had four wings of a fowl on its back. In the beast representing Babylon two wings only were given to it. But here four are seen. The Babylonian empire rose very rapidly. So may we look for this one to rise much more rapidly. This then evidently foreshadowed the empire of Alexander the Great. He started in the west, as was predicted of him in another place, and overran every country. His troops marched with unprecedented rapidity. They seemed literally to fly from one point to another. A nation would hardly hear that they were coming that way, until they appeared in their midst. No army could be raised that could oppose this great conqueror. With 30,000 men he attacked Darius with 600,000, and overthrew his empire. Then there can be no mistake as to the application of this part of the figure. By the time he had arrived at middle age he had conquered the world. He died comparatively a young man.

But this "beast had also four heads." After the death of Alexander the Great, the empire that he had raised up sank into anarchy. One general after another contended for the mastery and for the spoils. It finally settled down under four of his principal generals. Cassander obtained Macedon, and the surrounding state; Lysimachus, Thrace and Bithynia; Seleucas, Syria; and Ptolemy, Egypt. There has been much controversy on this point. But the fact is, all these

four heads were Greeks; and they introduced the Greek language into all these countries. It was the continuation of the Greek empire under four heads. These four had the dominion until they all, one after another, were brought in subjection to the last beast. These points are settled. The Greek empire was the third great power of the world. It was divided into four heads and ruled over the earth.

But this empire was overthrown by the fourth.

IV. The interpretation is found in Dan. 2:40-43:

“And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters’ clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.”

This kingdom was described as the poorest and yet the strongest. It was strong as iron. It was to break in pieces all things.

Now this points us to the Roman empire. It was the fourth in the world’s history. And as the second temple at Jerusalem was mean in comparison with the first, so is this empire mean in wealth in comparison

with all the preceding ones. But the second temple made up for its inferiority by being the one in which the Son of God should appear. So shall we find that this kingdom shall surpass all others in duration and in the importance of the events which will transpire during the time of its dominion.

The lower part of the legs was of pure iron. The feet, part of iron and part of clay. This teaches that in the beginning this power surpassed all others. And then in its latter days elements of weakness were introduced. This is literally so. The Romans for several centuries broke in pieces and subdued all nations. At times vanquished by their foes, they were always conquerors in the end. This corresponds to the fourth beast of Daniel. Dan. 7:7: "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns."

"It devoured and brake in pieces, and stamped the residue with the feet of it." This was the character of the Roman empire. It persevered in its efforts against the nations on which it made war until they fell before it. It trampled all nations under its feet.

But we cannot dwell longer on that. Daniel saw it until it had ten horns. Now horns in the word of God is an emblem of power. Ten horns would mean that that government was divided into ten powers. Now this is a fact of history. In the disruption of the em-

pire by the Barbarian hordes of Europe it was divided into ten kingdoms. It settled down in that form. But in doing so, it was only the continuation of the same arbitrary and oppressive government, divided among so many more rulers.

But in this connection there was a strange scene presented. Dan. 7:8: "I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."

One little horn arose in the midst of the ten. It was a little horn at first. But it soon increased in some way so that it was able to pluck up three of these horns, and maintain its supremacy over them. Now the question arises, has there been any such power that has ever arisen among the nations into which the Roman empire was divided? Students of history may answer this from the records of the past. There is such a power, and it is in existence to-day. But the angel told Daniel more about this little horn. It is in Dan. 7:20-22: "And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes and a mouth that spake very great things, whose look was more stout than his fellows, I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints

possessed the kingdom." Dan. 7:24-26: "And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall *wear out the saints of the Most High*, and think to change times and laws: and they shall be given into his hand *until a time and times and the dividing of time*. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

This little horn is nothing more nor less than the Papacy. Between the sixth and seventh centuries the Bishop of Rome laid claim to be the head bishop of the world. And by the remarkable power that he exerted he suppressed or "plucked up" three of these great powers. From being a spiritual leader, he now became a civil ruler. These states over which he obtained dominion, were the Exarchate of Ravenna, the kingdom of the Lombards, and the State of the Church, or Rome. And as an evidence of this fact the Pope wore a triple crown, one for each of these kingdoms, until 1870, when he lost his sovereignty over these countries.

But this horn was to be characterized by certain marks. One was the "great words which the horn spake." It had "a mouth that spake very great things." Is this a characteristic of the Papacy? The Pope, who is the head of this system, calls himself the "Vicar of the Son of God." He professes to be "God on earth." He claims "infallibility." He holds that he has power

over the bodies and souls of men. He held to the power of dethroning kings, and absolving their subjects from their oaths of allegiance. He also calls himself Lord. His "look" has ever been stouter than his "fellows." To what power can these great swelling assumptions apply?

But there is still another mark by which this little horn may be known. "The same horn made war with the saints and prevailed against them until the Ancient of Days came." This point is worthy of special note. There is an impression that persecutions are at an end; that the nations of earth will not now permit such cruelties to be perpetuated. But the same power that has made war on God's saints for over a thousand years is here spoken of as carrying on that war until the Ancient of Days, our Lord, comes. If the end of persecution has already come, then the coming of our Lord is nigh, even at the doors. For "war with the saints" and to "prevail against them" was to continue until the Ancient of Days came. But the days of persecution for conscience sake, are not over. In South America, where the Romish religion prevails, they burn every Bible, and mob every Protestant against whom they can raise a clamor. Nor does the sentiment of the civilized nations prevent the persecutions of the people of God. Has not all Christian Europe looked on the cruelties and bitter persecutions of the Stundists in Russia; and known of thousands of them incarcerated in prisons, and then driven like convicts in herds to exportation? Have not all nations been shocked at the wholesale slaughter of the thou-

sands of Armenian Christians of late years? And will they object to the Papacy continuing its old ways of persecuting all Protestants in the future as in the past, wherever it has the power? The word of God says this is to continue until Christ comes.

What power, my friends, has waged war on God's faithful followers for over a thousand years past? It is estimated that fifty millions of God's saints have been slain for the love of Jesus. Now I ask you, whence did those edicts emanate that caused these wholesale slaughters? You all know full well. It was largely from Rome. The Pope has literally "made war on the saints of God and has prevailed against them." The bloody fires of Europe peopled America.

"Pope Julian in seven years slew 200,000 Christians. In the massacre in France fell 100,000 in three months. In the persecution of the Albigenses and Waldenses 1,000,000 were slain. From the rise of the Jesuits till 1580, i. e., thirty years, 900,000 perished, says Balduinus. The Duke of Alva hanged 36,000. Virgerius says in thirty years the Inquisition destroyed 150,000. In the Irish rebellion 300,000 were destroyed. How many more in later persecutions were slain in France and Piedmont, in the Palatinate and Hungary, no one can estimate. Think of the fires of Smithfield and of the persecutions in Scotland."

Then we have no difficulty in settling this point. Rome is that little horn, with the Pope as its head.

But by way of identification let us quote Revelation 17:9-14: "The seven heads are seven mountains, on

which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war on the Lamb." "The seven heads are seven mountains, on which the woman sitteth." Any one familiar with geography knows that the city of Rome is here referred to. Every poet and writer, ancient and modern, has written of Rome as the City of Seven Hills. This, then, is the Capital.

But there are seven kings. This word "kings" here means, dynasties or forms of government. "Five are fallen," says John. One is, and "the other is not yet come." Was this true of the Roman power? Let us refer to Livy and Tacitus, authors of Roman history. They said just about the time of the Christian era that they had written the history of that nation under five different forms of government. The first was "the kings, the second consuls, the third dictators, the fourth decemvirs, and the fifth military tribunes." And the "one that now is," was the government under the emperors. That continued for several centuries after this period. Then came the seventh. But it was to remain for a short space. Now Gibbon tells us, in his "Decline and Fall of the Roman Em-

pire," that after the transfer of the capital to Constantinople there was a new form of government established for Rome. It was made a dukedom. It continued for nearly 200 years. This is a short space of time in comparison with the existence of the empire; and with the Papacy, which is to last 1,260 years.

"The beast that was, and is not, he is the eighth, and is of the seven, and goeth into perdition." It is true that the civil power of the Papacy grew out of this dukedom of Rome. The Pope wrested it from the Exarch of Ravenna. It formed the nucleus of the great temporal power of the Papacy in after years. It was then an offshoot of the seventh. It became the eighth; and it shall go into perdition.

"The ten horns which thou sawest are ten kings." They have not as yet received their kingdoms. But you know soon after this time the old Roman empire was divided into ten states, which still exist in Europe. These kings are to rule one hour with the beast. This means they are to rule at the same time. Soon after the beast is destroyed we shall see; these kingdoms will also be overthrown. But they will wield their influence during the same period of the world's history with him.

But verses 13 and 14 teach us that they are to be of the same mind with the beast. And how true this has been in all previous ages of its existence! It is a historical fact, that the will of the pope in religious matters has been carried out by all these nations.

We are told that they will make "war with the Lamb." And in each of these nations, at one time or

another, every man who dissented from the Roman faith has been persecuted. But that church to this day has never put a man to death. They had a more subtle and shrewd way of getting rid of their foes, without the odium resting on the Catholic Church. They took a man before the inquisition or some other ecclesiastical court and accused him of reading his Bible, or refusing to confess to a priest, or other similar offenses. They called on him to recant. He would not. They then condemned him to a dreadful death at the stake; or to be broken on the wheel; or sawn asunder; or quartered, or some other refined mode of punishment. Then they took him to the civil power and ordered the sentence executed, but at the same time commended the offender to mercy. Oh no, the Roman Catholic Church never put men to death. They have always had these nations which have made war on the Lamb to lend them their power to slay all heretics. This is the way this work has been done.

And may we look for a recurrence of religious persecution? When we consider the greater enlightenment of the world in regard to the rights of man, and the liberty of conscience, and the greater liberality among Christians, added to the general indifference about such matters, it would seem that such a thing could hardly arise. And it is painful to think it possible. But how long does it take a civilized nation to degenerate into brutality in times of great excitement? What picture did France present to the world in a short time after the revolution of 1789? Suppose our civil war in 1861 had broken out on religious lines,

how long would it have taken to have disgraced the nation by our cruelties? A few years of an exciting war will show men that they are capable of the most shameful deeds.

But if the civilized nations could hold themselves up to their present standard, what shall we look for among the half-civilized peoples? Here is the weak point in the world's present condition. A few nations may boast of their refinement and intelligence, and their love of peace and fraternity of peoples; yet others are living in ignorance and superstition and become willing tools of priestly assumption. Now let us return to Dan. 7:21,22: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Notice this prophecy. The little horn is to make war, and prevail against the saints until the Ancient of Days shall come. According to this plain Scripture, it will not yield up its persecuting power as long as it exists.

Now it is to exist until our Lord comes. Dan. 7:25: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time, and times, and the dividing of time," or 1,260 years. Here the saints shall be worn out by him, and they shall be given into his hand, till the end of his existence. For after the seventh vial of God's wrath shall be poured out and the destruction of all Antichristian powers has taken

place, then we have the Papacy under the figure of a fallen woman judged by Almighty God. John says, Rev. 17:6: "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her I wondered with great wonder(or admiration)." Here is the woman or Papacy intoxicated with the blood of the saints and martyrs of Jesus. The Papacy has been robbed of her power of late to persecute the saints, but she is making great efforts to recover that power. And her advocates publicly boast of what they will do when they have the ascendancy. Therefore we may look for them to inaugurate their old cruel and wicked habit of putting to death all people who differ from them, if they secure political ascendancy. For they boast that they never change; what they have been, they will ever be; and what they have done, they will do again.

Then shall the "judgment sit," etc. Dan. 7:26,27: "But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

The Son of God will destroy his dominions when He comes, and will set up a kingdom which shall last forever and ever. For at that time shall all human thrones be cast down, and Christ's kingdom erected; and all others shall be brought in subjection to Him.

For Daniel saw until all these things came to pass. Dan. 7:9-14: "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool; His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."

Here, then, is the history of the world. These earthly powers are to continue in force until Christ comes. Then shall they all be destroyed. Popery as a great earthly power will be one against which God's wrath will especially be vented. Many men live with the hope of converting that whole church to Christ. But such is not the prophecy with regard to it. It, with

all other earthly powers, is to be destroyed. The world will be a kingdom of His saints. For "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." And Christ's dominion is an "everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." "Even so, come, Lord Jesus."

Then we arrive at this truth, that the fourth beast of Daniel is the Roman empire. This empire was divided into ten kingdoms foretold by the ten horns. The little horn was the Papacy that arose from insignificance, and in the end it swallowed up three of these kingdoms. The feet of Nebuchadnezzar's image were "part of iron and part of clay." The interpretation of that is: "As the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly weak (or brittle or easily broken)." And this is the day for the fulfillment of this prophecy.

The kingdoms of Europe present this spectacle at this day. They have the strongest forms of government known among men. But there is an element of weakness that corresponds to the clay of the prophet. The people themselves, who are called "*mud-sills of society*," are as a seething pot ready at any moment to boil over, and revolutionize their governments. This is the state of things now in those very kingdoms called the "ten horns." This element of weakness keeps their rulers in continual dread of their lives, and their crowns.

But the whole point of the prophecy turns on this very thing. When this shall take place, the God of

heaven shall set up His kingdom which shall never end.

We are then evidently in the last days of the history of the world, as foretold by this prophecy. It cannot be far off. Most of the events preparatory to it have now taken place. We now must look for the last great consummation. But as for the time of this great and glorious result, we defer its discussion to a future lecture. May God prepare us for that blessed and glorious event.

LECTURE III

THE GREAT APOSTASY

Two remarkable prophecies in the New Testament—2 Thess. 2: 1-12; 2 Tim. 4: 1-5. (1) Doctrines of devils. (2) Speaking lies in hypocrisy. (3) Forbidding to marry. (4) They abstain from meats.

These signs identify the apostasy with the Papacy. Blasphemously exalted himself.

The rise of papal power. Its destruction.

THERE are two remarkable prophecies in the New Testament which deserve to be considered in this connection. The one is found in the second chapter of 2 Thess. and the other in 1 Timothy 4:1-5. These both refer to the same thing. Let us institute an inquiry into the meaning of the two.

The idea soon became prevalent among the early Christians that Christ would return during their generation; and they were much troubled on the subject. The Savior had said: "Behold I come quickly!" And again: "Surely I come quickly." And he said: "For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night." These, in connection with one expression in Matt. 24:34, in which he said, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled," made a deep impression on the early Christians that the great day of the Lord was at hand.

To disabuse their minds of this idea Paul wrote the second chapter of Thessalonians. It is highly probable that they were so disquieted as to incapacitate them for

their ordinary affairs. Some may have carried it so far as to dispose of their possessions, and cease their employments. Others may have been so troubled as to give themselves no rest. To correct this state of affairs the apostle told them more at length of some things which should take place before that great and notable day of the Lord.

And he assured them that there would be a great apostasy before the second coming of Christ. There would be a great "falling away" from the faith, which all true Christians could see and know. This must arise and prevail and continue until Christ himself should return. Therefore until this should come to pass there was no need of this disquietude on the part of the people of God.

Let us see if we can discover what that great apostasy was. It is evident from the Scriptures that there has been a "falling away from the faith" once delivered to the saints. And it is the duty of every man to consider whether he himself be found in that great apostasy. The apostle says there is to be "a falling away first." It is to be in the "latter days." These are the "latter days." All things point to this period in the world's history as the time when that apostasy should exist. And now let us see if it can be found. We will read. 2 Thess. 2:1-12: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you

by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming; even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

It is the duty of the minister of God to expound all the Scriptures. Here is a quotation from Paul's writings. The query naturally arises, what does all this mean? The casual reader may not understand to what this refers; nor to whom it applies. But it describes some class of people. And from the emphasis given this prophecy, it must be a great number of persons.

The apostle here says: "Now we beseech you, brethren," etc., etc. (v. 1, 2). "By the coming of our

Lord Jesus Christ," would be more properly translated, "Concerning the coming," etc. This makes the passage much clearer. Then it reads: "Now we beseech you, brethren, concerning the coming . . . as that the day of Christ is at hand." Here, then, is the point that called forth this chapter in this epistle. There was no need of the anxiety which they were showing. For that which was to precede the coming of Christ had not yet occurred. "For that day shall not come, except there come a falling away first." There must be an apostasy, then, before the Lord Jesus comes again.

Now let us read what Paul says to Timothy on the same subject. 1 Tim. 4:1-5: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer."

All commentators agree that those who "depart from the faith," in Timothy, and those who "fall away," in Thess., are the same people. It applies to the same apostates. Both these passages treat of those who have ceased to serve God in the way he has appointed. Hence if we can discover the one, we will have the other.

Notice this revelation to Paul in Timothy. The Spirit of God spoke "expressly" on this point. He told when this should take place. It was to be in "the latter times." And this expression, "the latter times," applies to the end of the present dispensation of the world's history. From the creation of the world until the coming of Christ, we may call the first dispensation, and we may designate it as that of the Father. From the first coming of Christ until His second great coming, is the second dispensation, which is that of the Spirit. And from Christ's second advent through the millennium till the second resurrection, is the third dispensation, which is that of the Son, when Christ shall surrender the kingdom to the Father, and Himself be in subjection. 1 Cor. 15:28: "And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."

He then shall reign over all "nations and tribes and tongues" of earth. All flesh shall *then* praise Him. He shall be God blessed forever and ever.

This dispensation is that of the Spirit, and is called by the sacred writers "latter times" or "last days." The Son of God Himself in Matthew, in discoursing on the things which shall take place before the end, calls this dispensation a generation. "Verily I say unto you, this generation shall not pass, till all these things be fulfilled." Therefore this whole dispensation of the Spirit is but a generation in the world's history. And it is the last in the world's present state. The earth will be purified when Christ comes, and be

made anew. Therefore these are the "last days" under this dispensation. And it is during this period that this great apostasy is to exist.

During this dispensation a class of people "shall depart from the faith (*apostesontai*), giving heed unto seducing spirits." They shall be seduced from God by wicked men and teachers. They are also to give heed unto "doctrines of devils." The word "devils" here in the original is the same from which we get "demon." Then they are to give heed to the doctrines of demons. But what does this mean? In the ancient heathen idolatry, all distinguished men, or heroes, were deified. They were not considered gods, but demi-gods, mediators between men and gods. Hence they used this word "demon" to mean these great men or heroes, who had endeared themselves to their race by their good deeds. The people addressed worship to them. It was not precisely what they paid their gods; but it was a form of worship. They prayed to these deified men, as exalted spirits, that they would intercede for them with the gods. Now, it is this class of people who have departed from the faith. If we can find in all the religious world at this day any persons who call on dead men or dead women in their prayers to intercede for them, then we have found the apostasy. Is there any such in all your knowledge? Any man or woman that prays to dead men, or dead women, under the name of saints, has departed from the true faith. The Bible here says so. I do not make it a point of my own.

Let me call your attention to a second mark of the apostasy.

“Speaking lies in hyprocrisy.” Here is another mark to be noted. I will not say that there are no sincere and truthful men in the apostasy; but they deceive themselves and deceive others. We believe this entire passage of Scripture refers to the teachers in the Romish Church. Now, is it true they teach “lies in hypocrisy”? Look at some of their professed miracles. They have in almost all their churches bones, “relics” of the saints, and they teach their followers that these bones heal the sick, and work marvels among the faithful. They claim that the blood of St. Januarius is liquefied at certain times. In Lourdes in France they have a chapel built over or near a spring, where the Virgin Mary appeared to a young peasant girl and revealed to her that those waters would miraculously cure all ills flesh is heir to. Hither crowds of people make pilgrimages now every year to be cured. And seeing how profitable this was to the church, the Canadian priests have recently invented a similar fable at St. Pierre. In addition to the above, every priest professes to work a miracle in the mass, when he turns the bread into the flesh, and the wine into the blood of our Lord. I might specify many more. But this is sufficient. Now, can not every sensible person see that this is teaching lies in hypocrisy? The priests know that these professed miracles are false. That bread in the mass is still bread and that wine is still wine after the priest has blessed it. Just so with all their miracles. They

are all false, and are used to deceive the people. Hence these representatives of the Papacy are the people spoken of in the text.

The third mark of this apostasy is expressed in the words "forbidding to marry." We read in the Bible that God made man male and female. They were paired in the creation. And now when we turn to the New Testament we find that "marriage is honorable in all." It does not say it is honorable in some persons, and not in others. It does not say that it is right for the laity, and wrong for the clergy. Now we must inquire if there be any religious class who teach that it is not good to marry. If there be any such they must belong to the great apostasy. There is a class of religious teachers who are not permitted to marry.

All bishops and priests, and higher clergy in the Romish Church are strictly forbidden to enter matrimony. It is considered so great a crime that any one of these orders of men is excommunicated, if he should marry an upright woman. If one of them is betrayed into sin, and should commit adultery, he is not excommunicated, but retained as a priest, and his only punishment is confession and removal to another charge. Thus you see logically marriage is a greater crime to one of their clergy than breaking their sixth commandment, which is, "Thou shalt not commit adultery."

The same is true of their nuns and other celibates in their church. If one of them were to get married she would have meted out to her the extreme punish-

ments of their church. They urge their women to wed the church and not a man, and should they break the vow they require them to take, they would expel them from their order, and excommunicate them, refusing all churchly consolation while in this condition. Thus we find the Catholic Church, so called, "forbids to marry." They must belong to this apostasy. For the Bible says: "A 'bishop' must be the husband of one wife." By "bishop" is meant a pastor of a church.

There is still a fourth mark given us of this apostasy. It is in "commanding to abstain from meats." God gave the flesh of every animal to man for food. Gen. 9:3: "Every moving thing that liveth shall be meat for you." Here is no reservation of any kind whatever. It is lawful in the sight of God for men to eat all kinds of flesh when and where they please. But in this great apostasy meat shall be forbidden. Moreover, this prophecy says: "God hath created" meat, "to be received with thanksgiving." "For every creature of God is good and nothing to be refused."

It is a notable fact that the Papacy has laid a restriction along this line. They forbid their members to eat meat on certain days. They bind their consciences with their false teachings, that the people feel they have committed a greater sin in eating flesh on Fridays and during Lent, and on certain feast days, than they do in disregarding God's special commands. Here human instructions take precedence over God's word. The Pope takes the place of God and forces his ignorant followers to cast discredit on the gifts of our Divine Master. For if he chooses, he can permit

them to eat meat on any of these days, and they sin not; thus making his decree more potent than Bible teachings. Is there any other body of people in the world who adhere to such false views as the above? If so, the author is not aware of them. Thus we conclude that there is a class of people who hold that meat is injurious to piety. If so they should be counted among those who have apostatized from the faith. Here we have enumerated four signs of a "falling away" from God. Any one of these, proven against any sect of religionists, would be sufficient to condemn them as having apostatized from the Christian faith. But the law of the Lord requires a thing to be established by the testimony of two or more credible witnesses. So we have given from the word of God, four distinct proofs of the apostasy. And all these are professed, and zealously advocated by one body of professed Christians, as an evidence that they are the only true people of God.

These four marks in this prophecy apply to the Roman Catholic religion and to no other in all the world. They pray to dead men and dead women under the name of saints, which is precisely the demon-worship of the ancient heathen. They teach "lies in hypocrisy" in their pretended miracles. They forbid their priests to marry, and as many others as they can persuade to it they urge to a life of celibacy. They urge also, as a special means to greater sanctity, that they should not eat meats on certain days and during certain seasons. It is a sin to eat meat during Lent, or on Fridays or on any of their set times. There-

fore here is the apostasy spoken of in the New Testament. These people have departed from the faith. They are not then the true followers of the Lord Jesus.

The Roman Catholic system then is that "man of sin" which was foretold by the apostle Paul to the Thessalonians. He has been revealed. All people may know what that great apostasy is. It is the "little horn" to which attention was called in the last lecture. Here we can see the prophecies of the New and the Old Testament in agreement with each other. In the last lecture the political bearings of that power were discussed; in this its religious aspect is considered. That "little horn" stood before the crowned heads of the world, with a triple crown on its head as a witness that it had suppressed three of the kingdoms of the divided Roman empire. The New Testament prophecies reveal that "little horn" under the name of "the man of sin, the son of perdition." They represent that system as an exceedingly corrupt one, departing from the faith of God, and hence destroying the souls of men. The prophecies of the Old Testament deal with it as a political power with great assumptions in the world; those of the New Testament as the great apostasy, filled with all blasphemy, and sin against God. The former shows that it is to be destroyed, at the overthrowing of all thrones, at the coming of the "Ancient of Days;" the latter, that the Son of God will destroy it as a system of blasphemy, when He comes.

But let us look a little further into the religious aspect of this great system. The representative power

of the apostasy is at Rome. He is called the Pope as a title of his supremacy, and the father of the Christian Church. Paul says of him that he "opposeth and exalteth himself above all that is called God, or that is worshipped." It is true that the Pope has exalted himself above all powers on earth and in heaven. As a bishop of the Church he is more ambitious than any king in the world. He assumes to himself universal dominion. He has exalted his authority above the kings of the world. He has required them to seek their crowns at his hand. In the Church he has exalted himself above God, in forbidding things that God has allowed, as marriage and meats; and allowing things which God has forbidden, as idolatry, the worshiping of images and relics, the praying to saints, the working of spurious miracles, the granting of indulgences to commit sins by permission from him, and many other similar things. The titles and attributes which his followers apply to him without rebuke from him are blasphemous. The following are illustrations of "exalting himself above all that is called God, or that is worshipped": "Our Lord God the Pope." "He is another God on earth." "He is King of Kings, and Lord of Lords." "The dominion of God and the Pope is the same. The power of the Pope is greater than all created power and extends itself to things in heaven, to things on earth, and to things in hell. The Pope does whatever he pleases, and even in unlawful things he is greater than God." These are quotations from Roman Catholic books. These are the assumptions of the Papacy.

Is not this blasphemy? All this the Pope claims as supreme bishop of the world. He as a religious teacher assumes to himself all power and authority. He sits in the seat of the Church; in the "temple of God, showing himself that he is God."

But let us go back to the apostle. Read verses 5-7. It seems that Paul had foretold these things in his preaching among these people. He told them also "what withholdeth that he might be revealed in his time." He saw the rising of that power in his day. He knew that it would succeed in the end. For he says, "The mystery of iniquity doth already work, only he who now letteth, will let, until he be taken out of the way." The word "let" here has changed its meaning since the Bible was translated. It meant at that time to "hinder." It now means to "permit." This will make the passage plain: "Only he who now hindereth will hinder, until he be taken out of the way." The thing which hindered was the Roman Senate. When that power declined, the Papacy arose. In the propagation of Christianity ecclesiastical power arose in a natural way. The ablest ministers were called to the influential city churches. The men of less power and ambition held positions among the country churches. When a matter of difficulty arose, the presbytery, or consistory, was called together for counsel. The man of greatest influence was elected as moderator of this ecclesiastical body. That man, as a general thing, was the pastor of the city church in the province where the assembly met. This soon grew into a custom. The pastor or bishop of the city

church presided at all presbyteries or ecclesiastical meetings. The result was he soon became ambitious, and claimed this as a right. The next step was he soon began to regard the province in which the city was situated, as his diocese. Paul saw this usurpation of power in his day. The bishops would then have usurped the right to govern in civil matters, had it not been for another power, which was the Roman Senate. It was this that hindered these self-constituted heads of the Church from making themselves popes at that time. This ambition was then creeping into the church. That was the "mystery of iniquity" which Paul saw. He saw still further, that if it had not been for the Roman empire in the way, this apostasy would have been set up in his time.

The Roman power began to decline. The barbarians of the north entered on a series of invasions. Things grew worse instead of better. The emperor finally moved the capital of the empire from Rome to Constantinople. Now the way was open for the bishop of Rome. Already was there a great controversy among these tiaraed heads who should be the first or supreme bishop. Five of the principal cities in the empire laid claim to this honor. Rome, Constantinople, Alexandria, Antioch and Jerusalem, each had its peculiar arguments why it should be preferred for this distinction. The contest was narrowed until in the beginning of the seventh century, when Phocas the emperor declared Boniface the universal bishop or Pope. Then the "little horn" of Daniel began to lay claim to civil power, and soon obtained three king-

doms already mentioned. "Then was that wicked revealed." This, in short, is the history of the rise of the "little horn" of Daniel, the great apostasy of the "last times."

I need not here detail how that system of unrighteousness is propagated and sustained. The prophecy concerning it was, that it would be by "speaking lies in hypocrisy: having their consciences seared with a hot iron."

In Thessalonians his "coming is after the working of Satan, with all power and signs, and lying wonders." These are well known characteristics of the Papacy. To this day they profess to work miracles. They lay claim to heal the sick, and to do many signs and wonders among men. One of their leading bishops (Spaulding) in this country has, within this generation, published a book in defense of their miracles. So that this system of "lying wonders" is still the same as ever.

Now we turn to a more interesting theme. This apostasy is to come to an end. How? and when? are two questions which naturally arise. How, is here revealed in 2 Thessalonians 2: 8. "Whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." As remarked in the last lecture, many persons think that the Romish Church will be converted by the preaching of the gospel. The Bible does not teach this. The system is to last until Christ Himself puts an end to it, "by the brightness of His coming."

When shall this take place? This is a difficult

topic, which will be discussed in another lecture.

We seem to be approaching this great crisis in the world's history. Many scoff and say, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they did from the creation." But the present dispensation must come to an end. And we may live in the day when these things will come to pass.

LECTURE IV

THE MORAL STATE OF THE WORLD IN THE LAST DAYS

Happy expectancy of Christ's coming. People ignorant of this doctrine. Consider Matt. 24. Parable of the Tares. End of this age compared to wickedness in Noah's day. Iniquity shall abound. The ten virgins. Perilous times. "Covetous." "Disobedient to parents." No Millennium until Christ comes.

THERE ought to be no doctrine more pleasing to the Christian than that of Christ's second coming. Yet there is probably none less understood. We all pray, "Thy kingdom come," without faith that our petitions will be answered. The expectation of His coming has almost passed from the Church. The number is very small, who believe there is any probability that His second advent will be in our day. This is the state of things in the Church with regard to this great doctrine. Yet all of God's people should be eagerly looking for and expecting this glorious event.

One reason why there is such apathy on this point is that the people do not understand the bearings of the subject. They mistake many things with reference to His coming. The impression exists largely that by preaching and the influence of education, and the great moral reforms of which we hear so much, the world will be converted to Christ. There are men who think that the Millennial day will shortly be ushered in by these means. An aged minister, writing to me a short time ago of a great evil in the land, and the means adopted to get rid of it, exclaimed after

urging his views, "*And then the Millennium.*" But does the Bible teach any such doctrine? I answer emphatically no. When the Savior looked forward to the period in which He should come, He inquired: "When the Son of Man cometh, shall He find faith on the earth?" This indicated that He will find but few disciples when He comes, and those so backslidden in heart that the very existence of faith may be questioned. As for the conversion of the nations, the Lord asks the question (Isaiah 66:8): "Shall a nation be born at once?" He nowhere asserts that such shall be the case. But the fact as taught in the Word of God is that the Savior's great second coming shall be in the midst of the most abounding wickedness. There shall be sin then in high places and in low. The world will be sunk in iniquity. In Matthew 24:3 we have the Savior's utterances. The disciples came to him and said: "Tell us, when shall these things be? And what shall be the sign of Thy coming, and of *the end of the world?*" In the Savior's answer He told them in the first part of this chapter, how they might know when Jerusalem would be taken, to which the first question alludes. Then he proceeds with the second inquiry and replies to that. In the twenty-ninth verse he begins an explicit answer to the third. Matt. 24:29-31: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth

mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."

The tribulation here mentioned must be a remarkable one to be pointed out so specifically. But I leave it for future consideration, as it will deserve more time than I can give it in this lecture. Notice this point, it is "*after the tribulation of those days*" that Christ is to come. The tribulation then is to precede His coming. Now this idea is not usually entertained. We have thought all along that the time to be dreaded was just after He came; here He tells us it is to be just before. For, said He: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." It will be a source of true joy when these things begin. The Christian will then perceive that his Redeemer is near. His deliverance from persecution, from suffering, from martyrdom, and from all the enemies of Christ, is at hand. And instead of being dreaded by true disciples it will be a thing to be longed for. He will be ready for a change from this mixed world of sin and violence to a kingdom of righteousness.

Let us study the condition of the world when the Lord Jesus comes, from His own words.

Matt. 13:24-30: "Another parable put He forth unto them, saying, The kingdom of heaven is likened

unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

Here the world's moral history is written under the teaching of a parable. The good and bad seed were sown together. When they came up the servants of the good man were astonished to find the tares mixed with the wheat. They wanted to begin the work of extermination. They wanted at once to root out the tares. But the Master said nay. Let them alone until harvest. Then he would have them separated. Now the disciples did not understand this as thoroughly as they desired, and came to Jesus afterwards, and asked an explanation. As was His custom, He gave them the following interpretation of the parable.

Matt. 13:37-43: "He answered and said unto them, He that soweth the good seed is the Son of Man. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the

wicked one. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world (or age). The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

The good and bad seed flourished together until the latter day; or the end of this dispensation. "End of this world" here means the end of this age.

The bad were not to be rooted out until that time. The Son of God will then send forth the holy angels, and they shall gather all the wicked and everything that offends out of His kingdom. But remember, they are to flourish in the world just as much as the righteous do, until "the end of the age (or world)." Then their reckoning shall take place. The righteous are not to convert the wicked, nor get rid of them in any way until the great day of the Lord.

The Son of God has given us in His latter day discourse an exact account of the world's moral condition when He should come.

Matt. 24:37-39: "But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and

knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be."

"As the days of Noe were." What were the days of Noah? Were they days of peace and righteousness? Was all the world then in a state of Millennial happiness? If so, why was it destroyed? The answer is found in the Word of God.

Gen. 6:5-7: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth Me that I have made them."

God saw the wickedness of man. It was so great that it repented Him that He had made him. Then the Lord determined that He would destroy man from off the earth.

Gen. 6:11-13: "The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted His way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

"For the earth was corrupt before God. And the earth was filled with violence." This was the state of things that induced the Lord to destroy the old

world. It was a time when law was not regarded. Every man did "what seemed right in his own eyes." The Church of God was reduced in numbers to just eight persons. The heaven of righteousness was almost extinct. Wickedness had usurped its place. Nor were there few people in the world in those days. For ethnologists tell us there were as many inhabitants then as now. So the violent and wicked must have been numerous in comparison with the people of God. However, in due time all the world, man and beast, were destroyed, save the Lord's servants who were preserved by His special providence.

The Son of God looked back on this picture in the world's history and said, "As were the days of Noe, so shall also the coming of the Son of Man be." In the days before the flood they were sunk in carnality; they were "eating and drinking, marrying and giving in marriage, until the day Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be." People had the warnings of God's faithful servant, who preached to them of His threatened judgments. But they believed him not. So in a time when they thought there was peace and safety, swift destruction overtook them.

The Son of God makes this point, that "as were the days of Noah," so will be the days when He will come again. We must not look for days of righteousness in which to expect His return. Because He is a holy God, men have not expected Him until the world should be redeemed from sin. But God's ways are

not our ways; the Savior has told us in this Scripture that He will come in the midst of abounding wickedness.

Look for a moment at what He says will be the condition of the Church. "And because iniquity shall abound, the love of many shall wax cold." The question arises, is this the present state of the Church? There are the faithful witnesses for Christ; but how many more of His professed followers have only a "name to live, and are dead"? In many places the Church has spiritually declined so far that holiness is hardly known among the people, and a lifeless formality has settled upon them so that they have left off the testimony of Jesus. They need the evangelizing element to make them a true church of God. In our own country truly the "love of many has grown cold." They profess godliness, yet show forth few fruits of redeeming grace. Numbers have left off even their profession of love, and millions in our own Christian land—so called—show that they care for none of these things.

Therefore from all these indications we conclude we have lapsed into that same state that existed immediately before the flood.

But there is another paragraph on this subject, in this same discourse. It is the parable of the "Ten Virgins." It teaches the state of things in the church when the Savior comes. Of the ten virgins five were wise and five were foolish. The wise ones, as you well know, represent the faithful, spiritually minded followers of God. The foolish ones, those who

have a name to live and are dead. What a sad conclusion to draw! Half of the members of the church will be found without grace in their hearts at the coming of Christ. Does this look like Millennial glory, when half of the professed followers of Christ are to be found without a hope of eternal life?

Now let us turn to a remarkable prophecy in the New Testament on this point. It is found in Timothy. It is one that refers to the times just preceding the coming of Christ. It gives the picture of the world in its moral aspect.

2 Tim. 3:1-5: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high-minded, lovers of pleasures more than lovers of God. Having a form of godliness, but denying the power thereof: from such turn away."

"This know." Here the Spirit calls on men to understand what is to be the moral condition of the world in the "last days." How is it, I ask, that we can be so mistaken as the people generally are, on the morality of the world in "the last days"? Here is one prophecy calling the attention of the people to the low state of morals in the world at that time. But most persons are looking for a period of millennial splendor growing out of the holiness of the people. The reason of this is, that the mind of man has not been

turned to this point; and he has not searched the Scriptures for the truth on this subject. He has fallen into a false belief without an inquiry into this truth. Just as men receive the accepted version of things without questioning the authority.

Notice a few of the points mentioned. The first is, "Perilous times shall come." Look at the state of things existing now, even in the nations boasting of the highest type of civilization, and of the greatest degree of religious liberty. Take our own as an illustration. See how personal violence shows the brutality of our people. No man's life is safe anywhere, if it is known that he carries a considerable sum of money. He can not sleep under lock and key in his own house with any degree of safety. No man dare take with him even a small amount, if he is to travel alone through the land. Consider also the insecurity of our wives and daughters. No woman is safe in her own house if her natural protectors are away. They dare not venture alone even in their own neighborhoods. They are exposed to the brutality of debased men. They are cruelly treated and murdered in cold blood.

Murders have increased in an amazing ratio of late years. In 1889 there were 3,567 in the United States. The next year (1890), 4,290 are recorded; in 1891 there were 5,906; in 1892 and 1893, respectively, there were 6,794 and 6,615. In 1894 we observe a wonderful increase, 9,800; and 1895, 10,500. Just think of this one crime in the past seven years.

But there is another which is a twin sister to the

above; it is suicide. In 1889 there were 2,224 self-murders; in 1890, 2,640; in 1891, 3,331; in 1892 they increased to 3,860; in 1893 to 4,436; in 1894 there were 4,912; and in 1895 there were 5,759.

The New York Observer recently said: "There is matter for grave deliberation by the Christian people of America in the statement of the president of the National Prison Congress of the United States to the effect that crime is on the increase out of all proportion to the population. The record by decades is as follows: 1850, 6,737 prisoners, or a ratio of 1 to 3,442 of population; 1860, 19,086, ratio 1 to 1,647; 1870, 32,901, ratio 1 to 1,171; 1880, 58,609, ratio 1 to 855; 1890, 82,329, 1 to 757. These figures are appalling, and seem to show that the existing penal systems are powerless to arrest the increase of crime." Take all these in connection with the fact that in 1850 there were in our penitentiaries 290 convicts to 1,000,000 inhabitants; while at the present time we have 1,315 to the million. This shows how rapidly vice and crime are on the increase in modern times. Can it get much worse than this? From all these things we conclude perilous times are on us. Human life is very insecure.

The second thing mentioned is, "Men shall be lovers of their own selves." Is there a change in the world on this point? Have the minds of men become narrowed, that racial relations are ignored and men live for self? There has existed in the heart of all peoples a love for one another—that lay as the basis of all patriotism and love of country. It drew them together

for mutual protection and lawful advancement. There was a fellow-feeling for each member of the body corporate. If one suffered, all suffered with him. They flew to aid and protect the unfortunate man and deliver him from the power of enemies. How different are these times! We find, in nearly every nation, society divided into endless combinations and monopolies to further their own private ends, and to oppress and injure all others. We have one faction arrayed against another. Men combine, so they say, for their own protection; but no sooner do they attain power than they in turn become tyrants and oppress all others not of their party. Those who are sufferers by such a conspiracy, in like manner turn, and associate themselves together with similar results. This accounts for the various trades unions, guilds, etc., known as labor organizations. These are all met by the great moneyed corporations and monopolies, which exist solely for purposes of self-aggrandizement. Thus we have all society arrayed one part against another. They are worse for the people and more oppressive to them than the tyrannies of monarchical governments. It is all for self and nothing for anybody else. Each society fights all others. It matters not who falls beneath their iron heel. If a man can not enter one of these fraternities, let him starve; no one cares for him. In fact, all the unprotected are living on a volcano, ready to burst forth at any hour. So we are living in an age when supreme selfishness characterizes almost all the people. In addition, this spirit of combining together for social interests has affected the

private lives of men. They have become personally selfish. Every man has set his mark before him, and it is no concern of his how many sink at his side, so he is successful. Therefore, we conclude that these are the days when "men shall be lovers of their own selves."

The third mark of the "last days" is that men will be "covetous." Is not this the besetting sin of the present age? The greed of gain characterizes every grade of society. It has seemed to permeate the whole mass. Few are the exceptions to the general rule. And so intense has this become as a factor in our lives that the public conscience is overridden, and men resort to all manner of questionable things to secure their own ends. And when they have surrendered their integrity and honor, they are driven on in their downward course, until they find themselves criminals both before God and in the eyes of the law of the land. In their haste to be rich they fall into the practice of gambling, both in high life and low, in the multiplied modes adopted by wicked men thus to appropriate to themselves the property of others. This same desire lies at the basis of the millions of money lost every year by defalcations in the land; and the many robberies of widows and orphans of their scant livings. Oh, how many crimes, secret and known, how many unheard-of plots and intrigues are entered into! How many conspiracies, discovered and undiscovered, are resorted to by men to overreach others, and divert their property to themselves! All these things are chargeable to the "covetous" spirit of the age.

We have not time to elaborate all these evils mentioned here by Paul as evidences that we are living in the "last days." But as I repeat them, consider whether or not you have found them in your touch with the world. For the "covetous" are followed by "boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good," etc. Here are many proofs that we can see, and understand, that society of the present day is described by a master pen. Have you not found all these in your personal experience with your neighbors? But I must call your attention to one of these marks given by the apostle. It is *disobedience to parents*. Here we come home to every family. Is yours thus noted? If not, blessed are the children of that house. But how many households do we know where this is one of the great evils! Why are all our streets filled with hoodlums? And why are our jails, and reformatory schools, and penitentiaries peopled with the youth of both sexes? The reason is that when they were children they were rebellious against authority, and disobedient to their own parents. The foundation of their criminal lives was laid in their early homes. Growing up with this spirit, it culminated in crimes that brought them to prison. Even some heathen nations are superior to us in this respect; among the Chinese, for instance, filial reverence is one of their peculiar virtues. It is generally conceded that the present generation has this evil more fully developed than any previous one.

I must close these comments with two more clauses of this quotation. "Lovers of pleasure more than lovers of God." Here we come to the perils that embarrass the Church. "The love of many" has grown "cold." The burden of every faithful pastor, which oppresses him more than any other, is that his faithful, spiritually minded followers are so few in comparison with the worldly minded "lovers of pleasure." The pastor preaches things "new and old" to try to arouse them to a sense of their duty to their own souls; but all to no effect. It is a fact that members of the Church seem to forget that a Christian life requires self-denial. They study self-indulgence, and give themselves up to practice and imitate the things pertaining to ungodliness. And many of them are often found in the "way of transgressors," and "sitting in the seats of the scornful."

Still further, this is an age when "having a form of godliness, but denying the power thereof" is a very common thing. This is a second peril to the Church. If we take the teachings of God's Word as our standard of holiness, then it must make the heart of every true Christian ache, when he considers a large part of Christendom at this day. Take the great apostasy which we have already discussed, and we see here 195,000,000 people having a "form of godliness," yet denying its power. And the Greek Church, with its 105,000,000, which is closely allied to the Romish, and in but little better spiritual condition. Protestant Christianity numbers 200,000,000. Yet in all these how many are the true followers of our Lord Jesus

Christ? Worldliness has so invaded the Church in modern times, that many of these cannot be distinguished from the ungodly. Yet they all have a "form of godliness." In Christian lands in modern times the Church gives respectability; it is the proper thing to belong to some Christian body. So we find men going into these organizations to secure positions in society. Yet they have no spirituality. Our Lord came to the world at a time when his Church had degenerated into a lifeless formality. He will come again at just such a time. For He says (Luke 18:8): "When the Son of man cometh, shall He find faith on the earth?" This living faith is now very rare. Spiritual declension is now the rule in all our churches. If the picture drawn by the apostle truthfully represents this age of the world, may we not conclude we are now living in the period just before the second great coming of the Lord?

Thus we find the Millennium will not begin until after Christ comes. For the "latter days" will have nothing of the spirit of that glorious period. Nor must we look for it until after the "great tribulation" spoken of in Matthew. Nor can we expect it as long as that "little horn" of Daniel, the "man of sin," remains in the world. Instead, all manner of wickedness will abound throughout the whole earth. Then shall the Son of God come.

LECTURE V

BIBLE STUDY ON REV. 16, AND SPECIALLY ON THE THREE FROGS, VERSE 13.

A blessing to those who study prophecy. Remarkable events before Christ comes. The seven last vials of wrath. First vial; poured on the earth. Became a grievous sore. Second vial; poured upon the sea. Third vial; poured on rivers and fountains. Song of thanksgiving for God's righteous judgment. Fourth vial; poured on the Sun. Who, or what was the Sun? Fifth vial; poured on the seat of the beast. Sixth vial; poured on the great river Euphrates. Rome is the mystical Babylon. Revolution of 1848 to 1870. Europe a great volcano. Three unclean spirits like frogs. First frog, Spiritualism. Second frog, Communistic Anarchism. Third frog, Mormonism.

IN regard to this Book of Revelation the Master said: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." And in closing the book, He said: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." From this we learn two important things. One is that it is our duty to search the Scriptures for the meaning God intended to convey to His people in regard to future as well as past events. The other is that we are neither to add to, nor detract from the word of God; but we are simply to interpret it, without having preconceived opinions to maintain.

To this end let us approach the study of the text with proper docility, looking unto the Great Teacher for light. No part of the word of God was written as a rhetorical flourish, nor to fill out a beautiful story, but was intended to give definite information to God's people of important things that have, or shall come to pass. The question arises, what can we learn from this strange text, Revelation 16:13? We answer: If we can properly interpret these vials of the wrath of God, and can understand what is meant by these "three unclean spirits, like frogs," we may learn in what period of the world's history we are now living, and when we may look for the second coming of Christ. Not that any man can tell the day or hour thereof, for the Savior said: "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only."

In this discussion we do not pretend to go behind what is written, for while the second coming of Christ is as clearly taught as any other doctrine, yet the precise time is withheld. Therefore we can only approximate it. One thing our Lord has told us, that a number of *remarkable events* shall take place before He comes. And when these things happen, then know that "the end is near, even at the doors." The Lord did not discourage inquiry upon this very subject, but rather enjoined us to make investigation of these things and to try to know the times and seasons in which we live. One of the most thrilling narratives of the last events in the world's history is found in Luke 21:25-31. He says: "And when these things begin to

come to pass, then look up and lift up your heads; for your redemption draweth nigh. . . . Behold the fig tree and all the trees. When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Then he warns his people lest they should become ensnared by worldliness, and "that day come upon you unawares." Let us study one of the prophecies bearing on this subject.

The Book of Revelation was revealed to men as a prophetic history of the Church from the days of our Lord till the end of time. We can trace this history partly through the 16th chapter. The remainder of the book contains the account of the closing scenes of the world's history. The events ushering in the coming of Christ will take place at the close of the pouring out of the seventh vial of God's wrath. If by lawful interpretation of God's word we can determine these vials, then may we decide where we stand in point of time. It is generally supposed we are living in the period between the sixth and seventh, and that we are near the time when the last shall be poured out. Let us consider these plagues in their order.

There is a little confusion attending their consideration, for in some of these vials before one is finished, another is begun; and the two will in a few cases overlap one another. These angels follow one another in quick succession. Now if we can discover the first vial of God's wrath we may trace them to the end.

Finally the time came and God said to the seven

angels, "Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men who had the mark of the beast, and upon them who worshipped his image." In prophetic language, the "earth" is a symbol of a settled government, in opposition to "waters, seas, rivers and fountains," which represent simply large bodies of men. Then this first vial must have been poured out on some established government or people of that government. This plague took the form of a grievous and distressing ulcer. It must have been a fearful malady, either moral or physical. Again, it fell on the men which had the mark of the beast and worshiped his image. Now, to whom does this apply? What nation above all others has suffered in the manner indicated by this prophecy? Undoubtedly the French. Had they the mark of the beast? Did they worship his image? It is a fact that the French did more than any other nation to establish the Papacy. It was the French to whom the Pope appealed at first to aid him in obtaining the three kingdoms over which he maintained his supremacy. It was the French who were always called in to uphold him. It was French arms that held the Italians in subjection to Rome until the year 1870. In fact, the French monarchs for many centuries were called the eldest sons of the Church. Therefore it must be the French who have the mark of the beast and worshiped his image. Then to what does this vial of wrath refer? Is it not to the French Revolution that occurred

in 1789 and continued until the death of the king, 1793? Let me say, I stand not alone in this conclusion; for Keith, and Seiss, and Cunningham, Elliot, Butler, Newton, Faber, Lord, Hinton, Barnes and Fleming, who have written commentaries on the Apocalypse, all agree in this interpretation. The plague that the angel poured on that nation at that time may well be called an "ulcer," as the original has it, or "a grievous sore," as translated. There was the most remarkable commingling of truth and error in the incipient stages of that revolution that probably was ever known. The most vindictive passions were aroused and the whole kingdom was torn to pieces. Faction after faction arose and wrought misery and wretchedness to the whole population and death to untold numbers. The contagion of evil principles spread not only throughout that nation, but swept over others.

Now if our interpretation is correct, we need dwell no longer, but pass to the second vial.

"The second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea." I have already mentioned that the symbols for peoples in prophecy are "water, seas, rivers, streams," etc. Here it was the sea; the multitudes of people. And how literally this was fulfilled? This seems to be intimately connected with the first vial. There is nothing between them, but one follows the other in rapid succession. This second plague is poured on the people instead of the government as in the former. The king is now dead. The sea of inhabitants must be the sufferers. Would I

exaggerate the truth if I were to say that every "living soul" of any note in the French nation died during this time? The blood of the people flowed like water through the streets. In all the cities, every man of wealth, every one of influence, all in prominent positions, fell by the relentless hand of the intoxicated mob. The nobles, the titled of every kind, civil and military, rulers, soldiers, priests to the number of 30,000 or more, all of any power or authority, fell in that reign of terror. So freely did the blood of the people flow that it polluted the water in the rivers, and the medical directors forbade its use as poisonous. This vial, then, was that reign of terror which lasted from the death of the king, 1793, to the establishment of the Directory, 1795.

"And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood." In the interpretation of this we can see what is called the double significancy of prophecy. That is, that the symbol and the thing signified by it resemble each other. Therefore some give this a literal interpretation, and say that the angel poured out his vial on a region of country abounding in rivers and fountains. This vial followed the previous one immediately, and to the same end. It fell upon the north of Italy, Lombardy, Switzerland, Austria, Bohemia, and other countries which not only abounded in rivers and fountains, but were streams of influence flowing toward the Papacy. The question arises, did the state of things in France affect other nations? The answer is that nearly every government

in Europe was drawn into the struggle, and blood flowed profusely. Millions of Frenchmen lost their lives in other countries, and an equal number were slain in repelling their invasions. All Europe was grievously tormented by this plague. We may date the pouring out of this vial from the establishment of the Directory to the consulship of Napoleon, in 1799. The reason for this visitation of the wrath of God may be found in the fifth to the seventh verses of this chapter. "And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because Thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink: for they are worthy. And I heard another angel out of the altar say, Even so, Lord God Almighty, true and righteous are Thy judgments." These nations had mercilessly shed the blood of saints and martyrs, and had hunted down and destroyed the people of God. The faithful followers of Jesus, who loved His word and the purity of the faith, had been slain in countless numbers. Now the angel cries out, the Lord is righteous in giving them blood to drink. The persecutions of the Albigenses and the Huguenots of France had never been avenged. The martyred Waldenses of Piedmont, and others, were remembered of the Lord in permitting these vials of wrath to be dashed on these very nations which had uprooted His truth and destroyed His faithful witnesses. They drank of their own blood, because they were guilty of the blood of His saints.

"And the fourth angel poured out his vial upon the

sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give Him glory."

The Sun is the most brilliant orb in our heavens. Here it is the symbol of some great earthly power. If we are correct in the interpretation of the first three vials we shall have no difficulty in determining this one. Who was the sun or what was the sun that followed the Directory in France? The answer is, Napoleon Bonaparte. He represents this great power. He was the mightiest man on earth during this period. He went forth scorching and blasting nations in a manner unheard-of. How many men were destroyed during the time Napoleon was in power until his abdication in 1814, will probably never be known. All the world is acquainted with his career. Consider this vial of wrath, and the symbolic language in which it is couched, and you yourself will apply it to Napoleon. But you may ask: Did the moral career of Napoleon end as here prophesied? Is it true that the nations did not repent to give God glory? Historians must answer this for us. They tell us that iniquity, blasphemy and irreligion marked all these nations during this blighting period, and at its end. So we think these things show that this is the proper interpretation of this vial.

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and

blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." The fifth vial is poured on the seat, or more properly translated, the throne, of the beast. This means the Papacy which is described in Daniel, second chapter. The word "beast" in prophecy means a tyrannical system of government. Thus we may look for this vial on the seat of the beast. The center of that power was Rome, the Vatican. You notice it did not destroy the beast. It gave him great pain, and filled his kingdom with darkness. All these things came to pass during the scorching and blasting power of the great Napoleon. The Pope was driven from his throne and died in exile. The Papacy received its second great blow under this vial. Confusion and blasphemy marked the close of these events. Thus history corresponds to prophecy.

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." This vial has been variously interpreted. Many think it refers to the destruction of the Moham-medan power. I consider this a great mistake. It has reference to another blow given the Papacy. The Euphrates was the river on which ancient Babylon was built. It was nourished and supported, and defended by that river. But the city was captured and destroyed by drying up the river in turning the water into another channel, or reservoir. Now Rome is the mystical Babylon of prophecy. The sixth vial was poured out on the river Euphrates. As already mentioned, waters in prophecy mean peoples. Now, as

ancient Babylon was sustained by the Euphrates, so mystical Babylon has been sustained by the seas, rivers, etc.—the Roman Catholic countries of earth. These nations gave her their power; they upheld her throne; and forced the three kingdoms of Italy to submit to the Pope. Lord, Newton, Scott and others agree in this interpretation. To what does this vial apply? I reply, to the great convulsions that began in 1848, which continued until 1870 and ended by giving the third blow to the papal power. Europe during this time was a great volcano. There was a mighty earthquake. These terrible convulsions broke out in Lombardy; then in other smaller states in the north of Italy, which were followed by revolutions in south Italy. France, Prussia, and Austria soon drove off the monarchs who swayed the scepter in those countries. Germany and England rocked from center to circumference. All Europe in a few months was rolling and surging like a ship in an angry storm. The Pope was driven from his throne. The nations were deeply distressed and blood again flowed in torrents. A new Pope was elected; but he had lost part of his dominion. That revolution lasted for twenty-two years. It was a great conflict between despotism on the one side and civil and religious liberty on the other. It was the uprising of the people demanding to be treated as men and not as cattle. It was their effort to get rid of the tyrannical governments that had dominated the world for ages past. These despotic powers died hard. Blood flowed all over Europe in torrents. In nearly every city in papal countries there was the re-

volt of the citizens against their masters. In one place they would succeed for a season and then the movement would be crushed out by the destruction of thousands of lives. I can not trace all these revolutions and commotions. I can only give you a short statement of the results. The most despotic ruler in Europe at this time was the Pope, and his secular government was the worst and most tyrannical. The people in Italy made a great fight for freedom throughout all their borders, with varied success. At times the whole revolution seemed lost. Then it would break out anew. And thus the conflict went on year after year. Finally Victor Emmanuel united all the Italian provinces in one free government except the State of the Church, which maintained the Pope on his throne with French bayonets. Catholic Austria had the same trouble in all her dominions. Revolution followed revolution throughout all the countries over which the emperor ruled. At one time everything seemed to be lost, and despotism arose in its power and crushed out the liberties of the people. But Prussia took up the gauntlet of the battle and overthrew and humiliated Austria. It had long been that Austria had maintained the cause of the Pope in Italy. She had standing armies then, not only to retain her provinces in northern Italy, but to uphold the papal power. But with her overthrow she was finally compelled to abandon the Pope and give up her Italian provinces. France in 1848 overthrew the throne of Louis Philippe and again declared the country a republic. That same year they elected Louis Napoleon Bonaparte their first pres-

ident; but in a little time he played false to the principles he had advocated, betrayed his trust, and had himself declared emperor. He became an imperialist of the old school, and for twenty-two years all Europe was embroiled in war.

But after millions of men had been slain, and every country in papal Europe had the soil fattened with human gore, and towns and cities had been sacked and burned and untold millions of treasure had been expended, the year 1870 arrived. Austria was humiliated and driven out of Italy. The German states formed a united people under Protestant Prussian leadership. France was humiliated. Her armies were overthrown, and her emperor was a prisoner of war.

A republic was re-established. For several years before this, French soldiers had maintained the Pope on his throne. But now these troops were withdrawn from Rome, and he lost his triple crown and all his earthly dominions. Italy became a free, united, and independent country. Every nation of earth at that period withdrew from all material support of the Romish power. No government now upholds by force of arms the despotism of the Pope, nor compels the people to submit to the papal hierarchy. The Pope in his humiliation and mortification has shut himself up in the Vatican and calls himself a prisoner. The authority he claimed before is all gone. The inquisition, that machine of malignant cruelty and priestly inhumanity, the disgrace of the Catholic world, was destroyed at that time. The Pope now is left shorn of his previous assumptions; and is simply a

priest with no other power than that of a clergyman. He can enforce no command he issues, and can rely only on the voluntary submission of the people. The waters of the great river Euphrates have been dried up. No government now recognizes him as an earthly potentate, though they are willing for him to exercise his spiritual functions as a bishop or priest of the church. Oh, what a change! Where a few centuries ago no king in Christendom could ascend the throne of his father unless he had the Pope's consent, no prince now even consults him in the matter. The nations which formerly did his bidding, now pass him by with perfect indifference. He is left without a throne and without a people. We may exclaim: How the mighty have fallen! This was all the result of the pouring out of the sixth vial of the wrath of God.

Notice the Scriptures here: After this vial was poured out, there seems to be an interval before the seventh, and some strange things are to come to pass in the meanwhile. Three unclean spirits like frogs are to appear.

Let us read: "Three unclean spirits like frogs came out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." Look at these symbols. The frog is quite small. It is an unclean animal. And hence it represents something dreadful, loathsome, shocking; something to be avoided, something unclean. All right-thinking people will shrink from the things which they represent. These frogs, unclean spirits, were not large like the horse, the ox, or the elephant.

They therefore symbolize something small compared with other like things. Hence we say they show forth, or reveal to us, that which is loathsome and to be detested; small in size or numbers.

Notice another point; they were not produced by natural generation. They came forth from the mouth. Now, what is the product of the mouth? It is teaching; it is doctrine, communication of thought or instruction. This gives us the key to explain this Scripture.

The first came out of the mouth of the dragon. The dragon then is "that old serpent, which is the Devil and Satan." The "drakontos" of the thirteenth verse is the "daimonon" of the fourteenth. Then what was the doctrine of demonology? It was that when a man died he became a kind of middle intelligence between God and man. If he were a hero, he received worship from those on earth. And still further, they had the power to communicate with men on earth. Hesiod and Aristotle both speak of these doctrines in their day. Then demonology is, in plain language, the power the living have of communicating with their dead friends.

Query: Is not modern Spiritualism this unclean spirit which is the legitimate teaching of demon-worship? Do not mediums call up the spirits of the dead? And what is remarkable about it is, that this system arose in the year 1848, at the very time of the pouring out of the sixth vial. In ten years after that, they claimed to have a million and a half followers. At this time they have many thousands of advocates. I

think without doubt this may be considered one of these frogs.

Let us see if we can find the others. The next frog was to proceed from the mouth of the beast. The beast in the Scriptures represents a tyrannical government. Can we find anything in society at present which is the legitimate product of tyrannical governments? I think we can. And I will try to point it out. The trouble I shall have in describing it, lies in the fact that in one country it is called by one name and in another it goes by a different one. In them all it amounts to the same thing. It is that spirit of lawlessness that would destroy all property rights, obliterate every distinction in society, and, to achieve its ends, would trample under foot everything that is good and noble and honorable. In Russia it is called Nihilism, in Germany it is called Socialism, in France and Spain Communism, and in many other countries it takes the form and name of Anarchism. It is a vile spirit, characterized by the worst passions of the human soul; shrinking not from any crime that it may accomplish its own purposes. Its aim is to destroy all human governments. It is the spirit of despotism, and itself becomes despotic, fighting society, overthrowing all laws, destroying property, and disregarding human life. In my view, this describes the second frog.

The third was to proceed from the mouth of the false prophet. The term "false prophet" here means a specific power. It is generally conceded that this refers to Mohammedanism. Now, what were the doc-

trines of Mohammed? He established a politico-ecclesiastical government. He claimed to have received a revelation of a new gospel from heaven; so that, while admitting our Bible as divine, it was superseded by the Koran. He believed in a plurality of wives on earth and sensual pleasures in heaven. He discouraged the use of alcoholic liquors. His people were visionary and fanatical.

Do you not recognize this frog in this generation? It is within our borders. It is Mormonism. It is a facsimile of Mohammedanism. Its founder professed to have a new revelation. He admitted the Bible, but supplemented it by the book of Mormon. The Mormons have an ecclesiastico-political organization. They hold to the same doctrines of plurality of wives, sensual pleasures in heaven, total abstinence from ardent spirits, and on other points agree with Mohammed. Thus we have found the three frogs, which (verse 14) "are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

All three of these unclean spirits have come to prominence since the pouring out of the sixth vial of God's wrath. They are to be factors, and fearful ones, in the great tribulation spoken of by our Savior in Matthew, which will fall on the world when the seventh vial of His wrath shall be poured out. For at the close of the seventh vial the Word of God says: "It is done." The mystery of God will then close. The world will go on as it has been; men shall marry

and be given in marriage; they shall plant and build; business shall be brisk and dull; and all things shall continue as they have been from the beginning. And lest any of us shall be taken unawares, he says (verse 15): "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

In the beginning of Revelation he is "blessed who readeth and heareth the words of this prophecy." For all these reasons we conclude that we are now living in the period between the pouring out of the sixth and seventh vials of God's wrath. There is but one more vial. When this last one takes place, it will be followed immediately by the coming of the Son of God. The mystery of God shall then be finished.

LECTURE VI

POURING OUT THE SEVENTH VIAL

Pouring out the seventh vial. Into the air. What is that? Satan's kingdom. The conversation with Jesus on the Mount of Olives. The tribulation of those days. Distress of nations. With perplexity Sea and waves roaring. The casting down of thrones. The sun, moon and stars. God feasts the fowls on human flesh. The preparation for the great tribulation.

WHAT is meant by pouring out the "seventh vial of the wrath of God into the air"? We must turn to the Word of God for the explanation. In Eph. 2:2 Paul calls Satan the "prince of the power of the air, the spirit that now worketh in the children of disobedience." The word "air" here, is used in other places in the Bible in the sense of "darkness." Eph. 6:12, Paul says: "We wrestle . . . against the rulers of the darkness of this world, against spiritual wickedness in high places." Col. 1:13: "Who hath delivered us from the power of darkness." Then we have "the kingdom of darkness." All these are scriptural expressions for the kingdom of Satan. Now, as the devils are fallen angels, they are not material beings, and hence do not dwell on earth; but being spiritual, they inhabit the air. Then, as being rulers over a kingdom of darkness, they preside over all ignorance, crime, false life, and everything debasing and degrading, and everything opposed to God. Thus we have Satan called the "God of this world," Corinthians 4:4. Our Savior called him the "prince of this world" (John 12:31 and 14:30 and 16:11) several

times. Paul says: "We wrestle . . . against principalities, against powers . . . against spiritual wickedness in *high places*;" or heavenly places, as the Greek has it. This "heavenly places" means here the regions of the air. Then we conclude the air is the abode of all devils. The spirits of wickedness make this their home. Then to pour out the "vial of wrath into the air" means to pour it out on Satan's kingdom. It will fall on all his works, and on all orders of his servants. Not only will "the principalities and powers, and rulers of the darkness of this world," feel this seventh vial of wrath, but every false thing on earth, and everything which has antagonized the kingdom of our God, shall be overthrown. Paganism in all its forms and ramifications will go down. Mohammedanism with its cruelty, wars and bloodshed, and with its sensual paradise, will go to destruction. The Papacy in its pride and tyrannical oppressions, as the next great system of error (Revelation 18:5), "shall be utterly burned with fire," for "her sins have reached unto heaven, and God hath remembered her iniquities" in warring against his saints, and putting so many millions of them to death. Then all species of sin shall be destroyed from the earth. All who have sold themselves to the powers of evil, all active workers against our Lord Jesus Christ, will meet their reward. In truth every creature who is not positively a friend of Jesus, and everything which stands in the way of his kingdom, shall utterly be overthrown and brought to naught. We proceed to consider the Scriptures on this last vial.

On the Mount of Olives the disciples came to Jesus and said: "Tell us, when shall these things be? And what shall be the sign of Thy coming, and of the end of the world (or age)?" He answered these questions, and still further told them to look for certain things to take place, and when they saw them, to know that His coming was nigh. He illustrated this, and made it plain, by the parable of the fig tree. Said He: "When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall *see all these things*, know that it is near, even at the doors." Therefore it is revealed to us in the Bible that certain events will occur, immediately preceding the advent of the Son of God.

Let us quote the Savior's own words in Matthew 24:29-31: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."

These are the words of the Savior as recorded by Matthew. Luke enlarges a little on his statement. The meaning is the same in both, but Luke is more explicit.

Luke 21:25-28: "And there shall be signs in the

sun, and in the moon, and the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Here is a fearful picture of trouble in the world just preceding the coming of Christ. It is enough to fill every man with apprehensions. The inhabitants of earth at some time are to pass through this trying ordeal. Still further, there is an impression among many Christians that we are now on the eve of these great events. A number of learned divines hold that this dispensation is drawing near its close. Therefore it may be true that there are some who read these words who will not taste of death until the Lord comes.

But Matthew mentions "tribulation." It is not "tribulation" in general, but in particular. It is "*the tribulation of those days*." It is some untold calamity which shall befall the inhabitants of earth. It will be so great in comparison with all others, that Christians will awake to the blessed truth that the Lord's coming is near at hand. They will know that the last days are on them by the calamities which will befall the wicked. "Immediately after the tribulation of those days . . . they shall see the Son of Man coming in the clouds of heaven with power and great glory."

The tribulation of Matthew is in Luke the "distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the *powers of heaven shall be shaken.*" Here is the key to the tribulation of those days. There will be such a struggle between light and darkness, between tyrants and oppressed people, that it will cause the whole world to mourn. There will be no land of refuge. All nations will be involved.

Let us look more closely at the meaning of this language. What does the Son of God mean by "distress of nations"? We readily understand what the distress of an individual is. Some great calamity has befallen him which he cannot avert. He has no way of relieving himself from his trouble and can only endure his suffering. This is precisely what the Savior would have us understand by "distress of nations." Overwhelming misfortunes will overtake them from which they will see no way of escape. The inhabitants as individuals and the nations as nations will be in distress. We all know from our late civil war what distress to one nation was. Men suffered as they never did before in this country. And when lawlessness and violence, crime and bloodshed, war and desolation, shall reign throughout all nations, we shall understand more fully what is meant by "distress of nations."

These nations shall be in doubt what to do. This distress is to be "with perplexity." When this tribulation comes on them there will be no escape. The

rulers will mistrust their subjects, and the people will lose confidence in their rulers. One nation cannot assist another, for all will be at their wits' end. The people will be so oppressed as to rebel against their governments. New powers will arise, and be overthrown in as short a time as it took them to master their enemies. The people will drive off one set of rulers to make place for another. They in turn shall lose their crowns. The blood of the people shall flow as it never has done. One faction shall ride into power on the dead bodies of another. The rulers and people and nations will be perplexed. They will not know what to do. They will wish to die. But death will be no refuge for them. "The sea and the waves roaring." The meaning of this language has already been explained. Waters of any kind mean multitudes. Hence the sea here is the ocean of people living on the globe. Therefore "the sea and the waves roaring" means the same as vast multitudes of people in commotion. What a scene! Did you ever stand on the seashore? Wave after wave washes the beach. The roar is deafening to the ear. Especially is this so when angry clouds are overhead, and the artillery of heaven is let loose, and the storm fiend plays around. Each wave mounts higher and higher. The lightnings flash. The surges of old ocean are fearful. Nothing now can stay its proud waves save the rocks, against which it dashes. Such is the figure which the Savior uses. One wave of revolution will sweep over the earth. Another more fearful will immediately follow. Then another, each increasing in volume

and power. There will be no force able to stay or bind the angry tide.

So terrible will this be, that Christ says of it: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." In that day, men will adopt one thing, and hope it may give them respite; but it will fail them; then they will try another, with the same result. After numerous attempts they will give up in despair, and cease even to try to stem the tide. Our translation does not give the full force of the original. The word "failing" means more properly to "faint away," "to die" with fear; and for looking for those things coming on the "inhabitants." There will be no spirit nor life in men during the dreadful troubles of those days. Oh, how fearful must that hour be!

All this is nothing more than what Matthew means by "the tribulation of those days." It is the pouring out of the seventh vial of the wrath of God on the nations. The last calamities which befall men on earth will be greater than any which have preceded them. Fix this in your mind as the great tribulation foretold by the Son of God Himself as taking place just before His second coming. In the midst of it, a voice from heaven was heard to say, "It is done." The mystery of God with reference to man will then end.

Let us go back to the prophetic vision in the second chapter of Daniel. Here we notice that Nebuchadnezzar considered that glorious image until its feet were reduced to ten toes. This represented the Roman empire divided into ten kingdoms. In the latter

days of that divided empire the God of heaven sets up a kingdom, which shall never be destroyed; for "it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Look at Daniel's vision of the same thing in the seventh chapter. He says: "I beheld till the *thrones were cast down*, and the Ancient of Days did sit." "I saw one like the Son of Man come with the clouds of heaven, and come to the Ancient of Days." "And there was given Him dominion," etc., Daniel 7:14. All of this refers to the last period in the world's history. The thrones on which the ten kings of the divided Roman empire sat are to be overthrown and taken out of the way, before the Son of God shall come. But before these things come to pass there will be such a struggle as the world has never seen. It is in connection with the destruction of these thrones, to make way for the true King, David's Son, that the great tribulation mentioned by Matthew will take place. The grasping, overreaching tyrants of earth will not surrender their power, without a mighty effort to retain it. The principal cause of war for many years has been the greed of nations to acquire the territory of other peoples. They have been and are now exerting themselves to self-aggrandizement at the expense of weaker countries. In Daniel's eyes they are simply wild beasts tearing others to pieces that they may feast on the carcass. But when that time comes one power will rise against another, and kingdom against kingdom; and subjects will rebel against their oppressors, and demand their rights which have been

so long denied. Usurpations and revolutions will follow one another in quick succession. The nations will be terribly afflicted and distressed during all this time. But in the end the thrones will be cast down and Christ shall come.

Let us return to the prophecies in Matthew and Luke. They both open with the figure of the "sun, moon and stars." There are two interpretations among theologians on this point. One is that this will be literally fulfilled. "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Amos 5:20: "Shall not the day of the Lord be darkness, and not light? Even very dark and no brightness in it?" Luke expresses it by, "There shall be signs in the sun and moon and stars." The other interpretation is that the sun, and moon, and stars, represent the great powers of earth; that kings, and rulers, and chief captains among men are set forth by this striking figure. While I hold to the latter interpretation, it makes no difference to us which of these you may adopt. They both suit us in these lectures. What the Son of God intended to teach by these words is fully sustained by either. The leading idea is that untold calamities will befall man. For what could be a greater than that God should darken the sun, that He should give us no more light; or should destroy the moon and the stars? And what more fearful catastrophe than the dethroning of kings and overturning of kingdoms; the destruction of all law and order, and the reduction of the human family to anarchy and confusion? Yet such are the fearful

figures, with which the prophecies foretelling the last days begin. The conclusion from this must be, that the greatest calamities and catastrophes the world has ever known will take place as the sign of the coming of the Son of God. This, as we learned from a previous lecture, will be in the midst of the most abounding wickedness the world has known since the days of Noah. This itself is one of the signs of the coming of the Son of God. "For as the days of Noe were, so shall also the days of the coming of the Son of Man be." Every crime and sin known among men will be committed. The bad passions of the wicked will run riot to commit all manner of wickedness.

In the midst of these things will the sign of the Son of Man appear. "Then shall all the tribes of the earth mourn." For immediately after He will come "in the clouds of heaven, with power and great glory." As soon as the angel with the last vial of God's wrath pours it out, then will the state of things we have tried to describe be inaugurated. The great tribulation will begin. The nations and all people will be in distress and perplexity. They will be like Saul when deserted of God and invaded by the Philistines. And, as revealed in Revelation 1:7, the cry will go forth: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." It may be that the clouds spoken of there may mean the confusion and darkness in those fearful times. It is very evident that His coming will be in a very different way to the wicked, from what it will be to the right-

eous. To the wicked it will be in angry clouds; to the righteous in clouds of deliverance. But in verification of all we have said I wish to cite you a prophecy in Jeremiah.

Jeremiah 25:15-17 and 29-33: "For thus saith the Lord God of Israel unto me: Take the wine cup of this fury at My hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me."

"Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord *shall roar from on high*, and utter His voice from His holy habitation; He shall mightily roar upon His habitation; He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; He will plead with all flesh: He *will give them that are wicked to the sword*, saith the Lord. Thus saith the Lord of hosts, *Behold, evil shall go forth* from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."

Here is a declaration of war. The Lord will send a sword among the nations, which shall devour terribly in His displeasure.

Notice a few points in this prophecy. In the first place—"I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts." This sword is to be used against all the inhabitants of earth; and means a general slaughter of human beings, a war among all nations.

Then "the Lord shall roar from on high." He uses a figure of men shouting in the grape vintage when they tread out the wine. So the Lord shouts in His "controversy with the nations: He will plead with all flesh." He emphasizes the fact that "He will give them that are wicked to the sword." A day of retribution shall be visited upon all the wicked.

Notice now the extent of this calamity. "Evil shall go forth from nation to nation and a great whirlwind shall be raised up from the coasts of the earth." See the extent of the destruction in verse 33. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: They shall not be lamented, neither gathered, nor buried." Now all know that this prophecy has never been fulfilled. There never was a war when the slain lay dead from one end of the earth unto another. Then it is still future. It is part of that great tribulation we are now considering. Nor has there ever been a war where the dead were not lamented, nor gathered up, nor buried. Hitherto, when an enemy was driven off, their slain were decently interred by the victors.

But in this great trouble they will lie unburied. They will decay in the light of the sun, with none to care for them. This is in line with Rev. 19:17-21: "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh."

Here is an invitation to all the fowls that prey on flesh to come to the supper of the great God. This is God's feast. It is a fearful figure. These carnivorous birds are to feast on the flesh of kings and captains and soldiers, "both free and bond, small and great."

The slain of Jeremiah, "from one end of earth to the other," shall lie unburied. And when this shall

take place the "beast" and the false prophet which wrought miracles before him shall be taken or captured. They were cast alive into a lake of fire. This is to be the fate of these two great false systems of religion.

God works among men by means. If He wishes to destroy any great evil He raises up some power to do it. So in punishing the peoples of the earth. A nation cannot be judged as a nation in the great day of the Lord. Hence God must judge them here. He will accomplish this by that which they consider their chief glory; that is, war.

Can we see any preparation now being made to usher in that great tribulation that the Savior has foretold? Is there any work now going on among the nations which justifies us in saying the day is not far distant? We think there is.

What is the constant study of the rulers of earth? We hear a great deal about this enlightened Christian age. Is there anything to justify such expressions? We think not, emphatically. There is no nation that cares anything about the study of Christianity or the principles of the Christian religion. For the world is under the dominion of Satan, who is the "god of this world," and he loves strife, confusion and war. He prompts all the governments to put forth their greatest efforts to multiply armies, to enlarge their navies, building heavy-armored battleships, manufacturing rapid-firing guns, and inventing new explosives to destroy life. The aim of all is to slay others, and protect themselves from death. Wealth in untold

millions has been squandered in all these ways. Yea! Has there not been more money spent in the world *during this generation to prepare to kill men, than there has been since the days of Christ to save their souls?* Does this look like that reign of peace foretold in the Bible?

If two men meet and the one makes threatening gesticulations, it naturally fills the other with pugilistic emotions. But if neither shows any signs of fighting they pass peaceably. So with nations.

Let us look at the divided Roman empire. This is spoken of in prophecy as continuing until the Ancient of Days shall come. How are these nations disposed one to another? Look at their armies. This is an index to their spirit. Let us consider the standing armies of Europe in 1865. France had troops amounting to 750,000 men. She was really a nation of soldiers. The German Confederation at the same time had a standing army of 500,000. Austria aside from the Confederation had about 300,000. The English army numbered about 460,000, the Turkish 450,000, and Italy had 300,000; Spain maintained 150,000 and the smaller states had armies in proportion; while Russia had 1,100,000 privates, besides their officers. Here these nations possessed armies with over four millions of men, ready to take the field. This was the state of Europe in 1865.

Captain Mollard, of the military school in St. Cyr, France, has issued a pamphlet in which he gives the increase in the armies of Europe for the past thirty years. He says:

“Europe in 1867 could mobilize 6,958,000 men, the fighting strength of the six leading nations being: France, 1,350,000; Germany, 1,300,000; Russia, 1,100,000; Austria-Hungary, 750,000; Italy, 570,000, and Great Britain, 450,000. In 1892, or twenty-five years later, the aggregate fighting force of Europe, when mobilized, was 12,563,000, an increase of nearly 100 per cent, the figures for the six leading nations being: France, 2,500,000; Russia, 2,451,000; Germany, 2,417,000; Italy, 1,514,000; Austria-Hungary, 1,050,000, and Great Britain, 342,000. But if the example of France and Germany, in their new military laws, is followed by the sister states, it will not be long before Europe will be able to mobilize 22,448,000, Germany, for instance, having 5,000,000; France, 4,350,000; Russia, 4,000,000; Italy, 2,236,000, and Austria-Hungary, 1,900,000.” Captain Mollard says of the cost to Europe of her gigantic armaments, that “in 1870 she had 2,000,000 men under arms, which was her peace footing at that time, and those 2,000,000 cost her £120,000,000 per annum.”

A crisis must soon be reached. Some of the nations are now almost bankrupt through their efforts to keep up these enormous armies, and the common people are groaning under heavy burdens of taxation. In some countries, notably in Italy, they are on the eve of revolution. Soon they will everywhere rise up in rebellion against their rulers, and begin a murderous warfare for relief. To avert civil war the nations will be forced to fight each other, and when

once the conflict begins no mortal man can foretell the end.

What does this unheard-of preparation for war forebode? Does it show that the time has come, according to Isaiah 2:4, to "beat their swords into plowshares and their spears into pruning-hooks"? Nay, it is the fulfillment of Joel's prophecy (3:10): "Beat your plowshares into swords and your pruning-hooks into spears." The fulfillment of this last prophecy must precede the other.

We conclude that all these preparations are being made for the great tribulation. Here is a fearful array. But when we are told in the Bible that certain systems of error will be united also in that great struggle with these powers, it is enough to make men anxious as to the things about to come on the earth. It is evident the Lord is now making ready for the last great battle. And all it will require to introduce it is that the hounds of war should be let loose, and all the nations of the earth will be speedily drawn into it. Then will trouble such as was foreshadowed by the destruction of Jerusalem come on all the world as it came on the Jews in that time. Then will men's hearts fail them. For the powers of the heavens shall be shaken; the old Roman empire perpetuated by the despotic governments, shall be destroyed, and God shall come and set up His kingdom. It will be a day of darkness and confusion to the wicked. The nations will be filled with madness. Doubt and uncertainty will fill their minds. The anxieties, perplexities and distress will be such that death would be

a great relief to the people. But we stop. No pen can describe that hour. It must be seen before it can be pictured. In the midst of their pains and suffering, the people of God will see all this and welcome it as the sign of His coming. Verse 27: "And then shall they see the Son of Man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

"When these things begin to come to pass," what then? Then the day of rejoicing, that sin is to reign no longer; that the devil's power and influence over men are to be curtailed, and that Christ our Best Friend is to come. We are then to "look up, and lift up our heads, for our redemption draweth nigh." As the Savior gave His disciples the destruction of Jerusalem as a type of the end of this dispensation; and as He warned them so that they knew when the "abomination of desolation" was set up in the land, and fled to Pella, so that not one Christian is supposed to have perished in the overthrow of that city; may we not expect that in that day all God's true people will have some place prepared as a retreat to save them from the terrors of that great tribulation? It is evidently a day of glad tidings to the people of God. It will be no time for our heads to be bowed down, but to be lifted up.

Query: Is not the great tribulation the sign of the coming of our Lord?

LECTURE VII

THE TWO WITNESSES IN PROPHECY

A BIBLE STUDY OF REVELATION 11:1-13.

Difficulty of interpretation. Commentators in a muddle. (1) The ministry and co-laborers. (2) The Word of God. The two olive trees. The power of these witnesses to hurt their enemies and to shut heaven. The beast shall wage war on the witnesses. Witnesses slain. Dead in the streets $3\frac{1}{2}$ days. Their enemies rejoice. The seventh angel sounded. The last woe.

It is very remarkable how all the prophecies of the Bible harmonize one with the other. Detached, they seem to be unintelligible. But taken together, one explains the other. The passage which refers to the two witnesses is one that is very hard to interpret when considered by itself. But when we study it in connection with others we can see more clearly what are its bearings on the whole subject. It is a part of God's revelation giving information of great weight to the church in times when the witnesses prophesied in sackcloth. Still further, it throws a flood of light on many things which will occur in the "last days."

It is highly important to us that we should understand its meaning, and know its proper interpretation, for when the "one thousand two hundred and three score days" are expired, then shall all those remarkable things occur, which shall immediately precede the end of this dispensation. After these witnesses are received up into heaven the seventh angel will sound his trumpet, which is to finish the mystery of God with regard to the earth.

The prophecy with reference to the two witnesses has mystified the minds of theologians more, probably, than any other in the whole Bible. There have been more theories started with regard to them than any other within my knowledge. Nearly every writer has something different from all the rest.

All manner of persons and things have been brought forward and made to do duty in this field. Some have thought that the two witnesses were eminent bishops in pairs, who flourished in the past. Others have interpreted them to be sects of people who protested against the errors of Rome, as the Waldenses and Albigenses. Others hold that John the Baptist and our Lord Jesus Christ are the two witnesses. Others that they were John Huss and Jerome of Prague; others Luther and Calvin, etc., etc. Some claim that they are the New and Old Testaments; others the Jewish and Gentile churches in the world. In truth never was there a passage of Scripture bandied back and forth to do service along all lines as this one. The difficulty has been, they have not suffered one portion of Scripture to explain another. They have drawn upon their own imagination instead of going directly to the law and the testimony. The result has been, all these have fallen far short of the truth. The question meets us at once, what are these witnesses? Let us examine the Bible and see what is said about witnesses. It is the source whence we must get our religious knowledge. Can we recall any passages that will give us the key to solve this difficulty? When the Son of God had given His disciples His last charge,

He said unto them, Luke 24:48: "And ye are witnesses of these things." This is directly to our purpose. Language could not be more explicit than this. Not only so, but these are the words of Christ Himself. We need nothing stronger. Paul also, in 1 Corinthians 15:14,15, says: "If Christ be not risen, then . . . we are found false witnesses of God, because we have testified of God that He raised up Christ." And Peter says, Acts 10:39: "And we are witnesses of all things which He did, both in the land of the Jews and in Jerusalem."

Acts 1:8, Jesus says: "And ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Acts 3:15, in speaking of Christ, Peter says: "Whom God hath raised from the dead: whereof we are witnesses;" and 5:32 we have, "And we are His witnesses of these things." Other passages can be adduced, but this is sufficient on this point. Here are the Savior, Paul and Peter, declaring the same thing. Therefore we conclude that the Christian ministry with co-laborers in the Word, the body of His faithful preachers, who declare the truth to the people, form one of the witnesses of Christ.

We must adopt the same method to find out what constitutes the other witness. We must appeal to the Scriptures, and not to our imagination; for one "Thus saith the Lord" is worth more than the views of a thousand learned men. To get at this point let us begin at the beginning. When God gave the law to His people He said, Ex. 25:16: "And thou shalt put

into the ark the testimony which I shall give thee." The word "testimony" means a "witness, evidence, proof of some fact." Now in Psalms 19:7-11 the Word of God is described in these words: "The law of the Lord is perfect, converting the soul, the testimony of the Lord is sure, making wise the simple," etc. And I may affirm that throughout the whole Bible, God's word is spoken of as a testimony. It bears witness of the truth. Paul says, 1 Corinthians 2:1: "I came declaring unto you the testimony of God." Here the word plainly means the Holy Scriptures. To Timothy Paul says, 2 Tim. 1:8: "Be not thou therefore ashamed of the testimony of our Lord." This means the gospel of Christ. The Psalmist uses similar language in speaking of God's truth. "For I have kept Thy testimonies." "Thy testimonies are my delight." "I love Thy testimonies." And the Savior Himself is not silent on this point. In John 5:39 He says: "Search the Scriptures, for in them ye think ye have eternal life: and they are they *which testify* of Me." This is quite explicit and to the point. I will conclude with one more quotation from our Lord. In Matthew 24:14 He says: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations." From all these proofs, we conclude that the "Word of God" is the second of these witnesses. It is directed to all men, to bear witness unto them of God's faithfulness to save, and of His great purposes. Therefore we think this solves the whole difficulty. The two witnesses, "My two witnesses," are all co-

laborers with Christ, especially the Christian ministry and the Word of God. We shall have additional proof of this, when, a little further on, we shall see how all the other points of this prophecy harmonize with the above.

The Savior reveals to us in symbolic language what these two witnesses are, verse 4: "These are the two olive trees, and the two candlesticks standing before the God of the earth."

What are these two olive trees? For a full explanation we must refer to Zech. 4:2. He saw a golden candlestick with seven pipes leading to seven lamps. The candlestick stood between the two olive trees, having a pipe leading to them, which conveyed the oil that was burned in these lamps. The candlestick typifies light-bearing; and hence lightens up all surroundings. And the angel explained to Zechariah that "these are the two anointed ones, that stand by the Lord of the whole earth." Does this apply to the case before us? The olive trees produced the oil that made the light.

It is true that all the spiritual light in the world is communicated to the people by these two witnesses, the ministry and the Word of God. The oil that these two olive trees furnish is the grace of God. No man can be converted without Bible truth communicated in some form. Nor can this Bible truth be heralded forth without the labors of the ministry in some shape or other. If a man is not licensed to preach, and yet is instrumental in speaking a word that is blessed to the conversion of a soul, for the time being that man

stands as a minister of righteousness. Therefore we find that these two witnesses of the New Testament correspond to the olive trees of the Old. As they furnished oil for the lamps, so these are the means of communicating grace and salvation to sinners; and this is sufficient, we think, to settle the question.

But there are a few points mentioned that look as if they might be hard of solution. Let us briefly consider them. Revelation 11:5,6:

“And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.”

Now as to the power of these witnesses: “If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies.” Has God ever delegated such power to His servants? Look back to the days of Ahaziah, king of Israel, when he sent to consult Baalzebub, the god of Ekron. Elijah met the messengers and told them to go back and tell the king: “Thou shalt not come down from that bed on which thou art gone up, but shalt surely die.” The king sent a captain with fifty men to arrest Elijah. They came and said, “The king says, Come down.” And Elijah replied: “If I be a man of God, then let fire come down from heaven and consume thee and thy fifty.” And fire fell from heaven and consumed them. The king sent another captain with fifty and they met

the same fate. Here you see God gave power to his servant to destroy those who came to take his life. The same thing was illustrated in the rebellion of Korah, Dathan and Abiram. They tried to supplant Moses in his authority before the people. But the ground opened her mouth and swallowed up all these people and burned up the remaining rebels. Thus God has delegated this power unto his two witnesses. For a war against these witnesses will really be a war against God.

As to His word God spake unto Jeremiah, 5:14: "Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them." You see here God's word is a fire to devour the opposers of His truth. Then Hosea declares the same truth, 6:5: "Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and Thy judgments are as the light that goeth forth."

This may not mean that their enemies will suffer a literal death at the hands of the witnesses, but that the principles they hold will be their spiritual death. This fire is to proceed out of their mouth, meaning their teachings. It is true that the principles of the gospel are such that if any man will wage a war against the ministry, or against the Bible, their doctrines will destroy them in the end. "They have power to shut heaven." The idea seems to be, as withholding rain would be a great calamity to men, so these witnesses have power to withhold blessing from the earth. But literally did not Elijah withhold rain from Israel for

three and one-half years? Because of the treatment God's witnesses received at the hands of men, is it true that God withholds blessings that He would otherwise bestow?

So in regard to "power over waters to turn them to blood." "Waters," meaning peoples here as elsewhere, would refer to religious wars.

Let a case of conscience arise and the preachers of any country enter the lists to contend for the right, and their power to turn the "waters into blood" will quickly be seen. For people will run to arms more readily over their religious beliefs than in regard to any other matter; and these wars of the past have been the bloodiest of strifes. The innate power of the Word of God and the ministry are equal in binding the public conscience, and awakening men to their Christian duties. And when there is a conflict between them and the gates of hell, the waters will be turned into blood in the fight unto death to maintain the truth of God against error. This accounts for the fact that the martyr list runs up to millions. They will die before they will deny Christ, or reject His divine truth.

Let us see how long these witnesses are to continue. Revelation 11:3: "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth."

Here they are to prophesy clothed in sackcloth for 1,260 days. These are evidently prophetic days. Then it must mean 1,260 years, as in other cases. The only point now to settle is when to date the beginning

of these days or years. We find a clew in the seventh verse. Revelation 11:7: "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them."

At the time when their prophecy was finished the beast made war on them. This beast is the same that Daniel saw, and the same that prevailed against the saints until the Ancient of Days came. We have already shown that the beast that Daniel saw which plucked up three of those horns was nothing more than the Papacy. The Papacy was also shown to be the same with the great apostasy foretold by Paul. Here, then, we have the beast.

These witnesses were to prophesy clothed in sackcloth the precise time that the Papacy was to continue in power. Is this true? Have the ministers, and the Word of God, been dealt with in a manner that would be typified by their being clothed in habiliments of mourning? History answers in the affirmative. The Papacy has burnt the Word of God in every Roman Catholic country where they have had the power. They have also burnt the ministers of God at the stake in all such countries. They will not tolerate the free use of the Bible, nor permit its faithful preaching by God's servants in any part of the world if they can prevent it. No Bibles were permitted to enter Rome, or into Italian territory, until the year 1870, when the Pope lost his temporal power. Ever since the Papacy was established these witnesses have prophesied in sackcloth. Verse 8: "And their dead bodies shall lie

in the streets of that great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." To understand this passage of Scripture it is necessary for us to analyze it. Where was our Lord crucified? Was He crucified in a city? This verse answers, yes. The Bible tells us Jesus our Lord was put to death outside the walls of Jerusalem. Is there a contradiction here? By no means. The word city in modern times means a corporate town presided over by a mayor. But formerly in England a city was the seat of a bishop or one of the higher clergy; and that is the meaning now in English law. Thus the idea is that the town and the country tributary to it form a city. In what city was our Lord crucified? Not in Jerusalem, for He was put to death outside its walls. Then figuratively He was crucified in the bosom or city of an apostate church. The people who put Him to death professed to be the only true church in the world. Yet they crucified the Head of that church. They held that when they died all true religion would die with them, unless they could perpetuate it in others. They assumed all were heretics save themselves. The city where these dead bodies lay was spiritually called Sodom and Egypt. Sodom represents uncleanness, everything vile and abominable. Egypt represents superstition and idolatry. With this we can interpret this passage. These two witnesses are to be slain by the beast that ascends out of the bottomless pit. Their dead bodies are to lie in the streets of that great city spiritually called Sodom and Egypt. This city is Babylon the Great, an apostate church, guilty of all

uncleanness and idolatry: in other words, the Papacy. Our Lord was slain by an apostate church and so will His witnesses suffer also, where He was crucified.

This gives us the time from which to date the beginning of this 1,260 days. It will be found in the period succeeding the *rise of the Papacy*. *Then they will prophesy 1,260 days, or years, after this, which will bring us down to the close of the present dispensation.* Notice that this beast which ascended out of the bottomless pit, made a war of extermination on these witnesses. This war will be more severe than any that has ever been waged against them. Never before were they reduced so low as to be called "killed" or "slain."

Many people think that you should never say a word against Romanism, on the ground that there are Christians in that church. But if the Bible be true, the greatest struggle that has ever been on earth is yet before the saints of God. And that beast that ascendeth out of the bottomless pit will gain the victory the next time. But this is not to occur until the witnesses finish their testimony. Their work will have ended. Most people imagine that by the preaching of the gospel the world is to be converted. But the Bible teaches no such doctrine. We are expressly told that the gospel is to be preached for a witness to all nations.

If we have made no mistake in the date of the rise of the Papacy, then the work of the witnesses is nearly finished. For notice that not until after the 1,260 days are ended, will the beast wage this war against

them. That beast has not changed. It is one of his peculiar marks that he never changes. Then what he has done, he will do again if he can gain the power.

Let me call your attention to their fate. They were both "killed." This may be literally fulfilled. The Word of God may be publicly burned throughout the whole world. The ministry may be persecuted unto death. But the language is capable of another construction. It may be that both of these witnesses in the struggle of those days will be deprived of all their power. They may be symbolically or declaratively dead. They will be placed under such great contempt as to be what we call a "dead letter." As this part of the prophecy is yet future, we cannot tell which of these will be the true fulfillment. I rather incline, however, to the former, for reasons which will follow presently. If that be so, then will these witnesses be destroyed throughout the world so far as their public testimony is concerned. There may be a few, hid in caves of the earth, as of old when good Obadiah hid the prophets of the Lord by fifties. But their influence and power will be gone.

How long is this to continue? The answer is, three days and a half. Of course these are prophetic days, meaning three years and a half. This passage throws a great deal of light on topics which have been discussed in previous lectures. These dead bodies of the witnesses are to be treated with the utmost contempt for the space of three years and a half. So much so that their foes will not permit them to be buried. Now notice the rejoicing of their enemies over them,

verses 9 and 10: "And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth."

They will thus signify their satisfaction at what is done by sending gifts one to another. Because these two prophets declared the truth to them, they were tormented by the words which they uttered. And now they rejoice over their fall. But they are not to continue thus always. God is their friend. He will come to their rescue. He will save them from the clutches of the wicked. Verses 11 and 12: "And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them."

After three years and a half are ended these two witnesses come to life. The Spirit of the Lord enters into them. Their enemies are confounded at this remarkable sight. But they are still further astonished. For soon they are taken up into heaven in a cloud.

The same hour these things took place, there was an earthquake, and part of the city fell. And all the rest of men were affrighted, and gave glory to God.

You readily perceive this throws light on previous lectures. Now the angel says: "The second woe is past, and behold the third woe cometh quickly." Turn now to the previous chapter (Revelation 10), and we read in verse 7: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets."

In this chapter it is prophesied that there is to be an end of the mystery of God, as soon as the seventh angel sounds his trumpet. Turn now to the next chapter (Revelation 11:15-18), and we read: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned. And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth."

This evidently leads to the same result to which we arrived in our last lecture. The chapter closes in a manner very similar to that one giving an account of the seven last vials of God's wrath. In this passage

Christ takes on Himself the government of the nations of earth. He is now to reign forever and ever. He does this in the midst of the anger of the nations. God will *here give reward to His servants.*

Observe how this lecture strengthens those preceding it. In the one on the sign of the coming of Christ, we showed that the great tribulation spoken of by the Savior was that sign. That when these things *begin to come to pass*, then the end was near. In the lecture on the subject, "When shall Christ come?" it was shown that the pouring out of the seventh vial of the wrath of God would end the world's history. And now we see from this lecture that this tribulation or the seventh vial of wrath will last not less than three years and a half. At the end of the 1,260 years, so often mentioned, the beginning of which we date from the rise of the Papacy, the witnesses will have finished their "prophesying in sackcloth," and then will begin that "perplexity and distress of nations, the sea and the waves roaring." The powers of wickedness will all combine against the truth. The beast will make his last great effort in concert with the other powers of the old divided Roman empire. The contest will be greater than any that has ever been waged on earth. For the earthquake at that time shall be greater, such an one as has never been. In that strife the beast will gain the victory. The two witnesses will be slain. The Bible will be burned; and men will not be permitted to use it at all. The ministry will be the shining mark that Satan's armies will delight to oppose. They will be

overthrown in the convulsions of that hour. Their names will be a reproach and a byword. Their dead bodies will lie for these three years and a half unburied; or exposed to the greatest contempt.

Now, our Lord told us that immediately after the tribulation of those days He would come. "And they shall see the Son of Man coming in the clouds of heaven, with power and great glory." And here, after the three and a half years of tribulation are finished, the Spirit from the Lord comes into these witnesses. They are caught up into the heavens to meet the Lord in the air. And then, immediately after that, the last trumpet sounds. The nations are full of anger against God. The end of the age has now come. The Son of God has returned. The wickedness that was foretold will exist in the world, and will correspond to the prophecy. And the last woe will be the anguish of spirit that will come on every ungodly soul that will be found on the earth at that time. For they will feel that they have contributed to slay His witnesses. They will realize then in a moment that they are the enemies of God. And they will be willing to suffer anything rather than fall into the hands of the Lord. For then shall all classes, the kings of the earth, and the great men, and the rich men and the chief captains and the mighty men, and every bondman and every free man, "hide themselves in the dens and in the rocks of the mountains, and say to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb. For the great day of His

wrath is come, and who shall be able to stand?"

This, then, will be the third and last woe. The Bible does not tell us when this last woe will be finished; for the plain reason, that when these things are past, the end has come.

It is the general impression that the world is preparing for this very state of things. And when it begins, it will run rapidly to a conclusion. The word of God will be a dead letter. The ministry will have ceased. Still further, the letting loose of all the vile passions of human nature unrestrained will inaugurate a state of excitement or state of things highly incompatible with that cool reflection necessary to repentance. You, if living, will be carried away in that storm. Some may remember when our late civil war broke out in the land. The people were so carried away by the exciting events transpiring around them that they forgot they had souls. So will it be in that day. Therefore, lest that day come upon you and find you like the foolish virgins, turn to the Lord at once and secure your soul's salvation.

LECTURE VIII

THE HISTORY AND PRESENT CONDITION OF THE JEWS

Evidence of truth of Christianity. Their peculiar history. Palestine their home. Blinded till the fullness of the Gentiles. Destruction of Jerusalem, and dispersion of the Jews. Foretold by Moses. Fulfilled, as given by Josephus. Plucked off the land. Desolation of her cities and country. The Jews many days without a king; a proverb and a taunt. Promise of restoration.

THE fulfillment of the prophecies in regard to the Jews of the present day, is one of the strongest evidences of the truth of Christianity, and that the Word of God is divinely inspired. Moses foretold the history of this wonderful people about 3,500 years ago, and published it to the world, giving the minutiae of their treatment by the nations, their spoliations, robberies, persecutions, banishments from the countries in which they dwelt, and the brutal and inhuman abuse they should everywhere undergo. It reads more like a chapter in modern history than the most ancient record now extant. This people stands to-day as the most powerful argument against all infidelity and skepticism; and is a living testimony against higher criticism as the latest enemy of God and His divine Word.

There is probably no more interesting people in the world than the Jews. Their history for thousands of years has been interwoven with almost all the leading nations of earth. Their name has been closely connected with the whole Christian system. Therefore

anything bearing on their past, or present condition, or future destiny, will be received by the Bible-loving and God-fearing people as so much light on religious knowledge.

We read of great nations that arose, conquered, ruled and fell. They were soon swallowed up in some other mighty empire, and now they only exist in name. Their country was peopled by another race and they became extinct. Where is the Carthaginian in this day? Proud Carthage stood the mistress of the seas. Her armies threatened the total overthrow of that colossal power that ruled over the cities of earth. But she fell. Her proud fabric came to the dust. And the Carthaginian is no more. He wanders nowhere in earth.

Go look for the inhabitants of the once opulent Babylon and Nineveh. The voice that went forth from their palaces made kings tremble. But Time's ruthless decree tore the crown from their heads and snatched the scepter from their hands. Their power long since sank beneath the waves of other victorious peoples.

Of all the nations who were synchronous with the ancient Jews, only the Persians, who delivered them from captivity, remain to this day. The rest are only known as of the past. Were it not for history they would long since have been forgotten.

But not so with the Jew. Over 1,800 years ago Jerusalem was captured by Titus. Their whole territory was overrun by the Romans. Not one city throughout all their country was left to them. Their

land was rendered desolate. The small remnant of their people was carried off to grace the triumph of the Roman general. Many were slain and the rest sold into slavery.

But with all the efforts of their enemies to destroy their distinct nationality, they remain a separate and peculiar people. During a long, dreary period, they were forbidden to return and settle in their own country. They are to-day strangers in every nation under the sun. Palestine has been overrun by the Arab, and by banditti, and they have no home they can claim as their own. Nevertheless they everywhere maintain their distinct nationality, as much so as if they were living under one settled government, and enjoying the same set of institutions. With their peculiar history the query naturally arises, why is this? Other nations on being overthrown are swallowed up by their conquerors; adopting their habits and language, they are soon lost to the world. But here is a people scattered throughout the earth, without home, speaking diverse languages and yet keeping up their distinctive racial customs for nearly two thousand years. There must be a reason for this. There must be something in store for them that they should form an exception to the general rule governing nations.

Their history begins with the calling of Abraham nearly 4,000 years ago. Before this there was such a tendency among men to run into idolatry that the knowledge of the true God became almost extinct several times. Just before the destruction of the world by the flood only eight persons confessed the

God of heaven as their God. In due time the Lord called Abram from Ur of the Chaldees, and separated him and his posterity from the nations surrounding them; forbidding all intercourse with them, that He might train a people to serve Him, and keep up the knowledge of the Lord until the Son of God should come. He took this ancient patriarch from among his kindred, and led him to the land of Canaan, promising to give it to him for a perpetual possession, if he and his seed after him would serve the Lord Jehovah.

Abraham was a good man and obeyed God. In due time his posterity were led down into Egypt, to continue there until the iniquity of the Canaanites "should be full." Then He sent a deliverer and brought them out of Egypt in His wonder-working power to the promised land. And so faithfully has He fulfilled His promise to Israel that no other nation has ever been able to appropriate this land for its own. It seems to be held now in reserve or in abeyance for them at some future period. All their conquerors have failed to make lasting habitations in that country.

God had a watchful care over them. They were His peculiar people. But He dealt with them as a good parent does with his child. If it needs chastisement, he punishes it. So God punished them whenever they forsook His law. You are familiar with God's dealings with them, how He prospered them when they were faithful to Him, and how He afflicted them, when they forgot Him, by bringing upon them the sword, famine or pestilence. The different vicissitudes through which they passed are known to every

Bible reader. I need not trace their history. But when they would serve God, He would bless and protect them.

In due course of events, for the punishment of their sins, especially that of idolatry, their city was captured, their magnificent temple destroyed, and they led away into captivity. But after a wearisome time they return to their own country. They build their city, they rebuild their temple. But it was so far inferior to the preceding one that the old men who remembered the first wept with great lamentations.

They had sacrificed their former prestige with God by their iniquities, and now are restored to favor for a new trial of their faithfulness to their Maker. For several hundred years they live in their own land, being healed of the sin of idolatry; yet this does not imply that they were guiltless. They simply abandoned one evil to indulge in another. It is true they had no visible gods, but they had forsaken the spiritual service of the Lord. They were formalists, rendering outward worship, but cultivating pride, hypocrisy and a general apostasy from the faith of their fathers. With this state of things the time came for their long promised Messiah to be born into the world. He found His people in a very unsatisfactory condition. He set to work to teach them the true way of life, and to reform their worship, and place their feet on the rock of salvation. But they would not listen to His counsel. They became His enemy for telling them the truth, and conspired against Him and apprehended and put Him to death. The hundreds, yea,

I may say, the thousands, of miracles He had performed; the parables, those divine utterances which He alone could use, and in which "never man spake like this man," were not sufficient to save Him from a most shameful and ignominious death.

It is very evident, then, that their great error must have been the rejection of their promised Messiah. For immediately after the Son of God left the earth they began to show a spirit of rebellion against the Romans, which finally resulted in the overthrow and dispersion of the Jewish nation. The truth is before the world, that they are just as Isaiah foretold, a "people scattered and peeled." And this dispersion of God's ancient people is to continue "until the fullness of the Gentiles be come in." What does this mean? It means, to the end of the present Gentile dispensation. When the Jews rejected their Messiah the gospel was sent to the Gentile world. The latter acknowledged the Savior. And whenever the present dispensation closes, then may we look for Jerusalem once more to arise from her downtrodden condition. Then we must look for the Gentiles still to hold sway over that place and desecrate it, until that period.

Let us consider some of the prophecies looking to the present condition of the Jews, God's ancient people. The apostle Paul, in Romans 11:25-27, says: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits: that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And

so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."

Here is a summary of God's dealings with His brethren according to the flesh, unto the end of this present dispensation. The first leading point is that "*blindness in part* is happened to Israel." They are not totally blind. They confess the one living and true God. But they are blind in regard to the only Savior of men. They have denied the Holy One of God, the promised Messiah. The second important point concerning them is that this "blindness" is to continue until the "fullness of the Gentiles be come in." That is, until God has gathered out of the Gentile nations His elect people. It is His purpose to save some from every nation and tribe on earth. And when the gospel shall have been preached to every nation and God has taken from them a seed to praise Him, then shall Israel be restored to favor. And so God says: "All Israel shall be saved." Then the Jew will turn to God, and the Lord will return to him, and He "shall turn away ungodliness from Jacob. For this is My covenant unto them, when I shall take away their sins." For Paul tells the Corinthians, 2 Cor. 3:14-16: "But their minds were blinded, for until this day remaineth the same vail untaken away in the reading the Old Testament. Which vail is taken away in Christ. But even unto this day, when Moses is read, the vail is upon their hearts." Thus you see in rejecting Christ they perpetuate the blindness which

would have been removed if they had admitted Him as their Redeemer. (This illustrates the sad condition men bring on themselves by making a mistake in religious matters.) This rejection of their Lord in that "He came to His own, and His own received Him not," caused the Savior to foretell the calamities which would befall them. He said, Luke 21:20, 24: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh . . . for there shall be great distress in the land, and wrath upon the people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Here is a prophecy of the destruction of Jerusalem, and the dispersion of the Jews among all nations, and that Jerusalem shall be trodden down of the Gentiles until a definite time in the future. How wonderfully all this has been fulfilled, is known to every student of history. Near forty years after this language was uttered by our Lord Titus captured their city; 1,100,000 persons were destroyed in the siege. "Wrath" fell upon the people. Thousands were crucified on the cross; about 90,000 were sent in ships to Egypt to be sold into slavery; and others to Rome to grace the triumph of their captors. And from that day to this their beautiful city, "lovely for situation," has been trodden under foot of the Gentiles. At first the Romans scattered them among all nations, and finally forbade them to enter their own land. Then the Saracens, and after them the Turks, have kept them

from returning to it. You see this prophecy has been fulfilled to a letter, except the last clause, which implies their restoration when the "times of the Gentiles be fulfilled." And as the greater part has come to pass, we may confidently look for this last to be accomplished in due course of time.

But the above is precisely in line with what was foretold by Moses, if they forsook the Lord. In the twenty-eighth chapter of Deuteronomy Moses recites a long list of blessings on them if they obeyed the Lord, and then follows this with curses which would befall them if they forsook Him. In the twenty-fifth verse he says: "The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth." Here is a prophecy uttered about 1,500 years before this took place, that God would remove them into all the kingdoms of the earth. That this has reference to their present dispersion may be seen a little further along in this same chapter, where he describes the Romans as a "nation of fierce countenance," "whose tongue thou shalt not understand," etc. Then he foretells the hardships and cruelties attending the capture of all their cities. Deut. 28:49-57: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor shew favor to the young. And he shall eat the fruit of thy cattle, and the fruit

of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee. So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: so that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates."

As for the fulfillment of all these things, read Jose-

phus' account of the taking of Jerusalem by Titus. It is simply a picture of the greatest horror that has ever occurred on the earth. No city ever suffered the woes the Jews did in the overthrow of Jerusalem. As for this last prophecy of the "delicate woman," he cites the case of a wealthy and refined woman of Berea who fled to the city for protection in these troublous times. She was soon robbed of all her wealth, and her food was seized in her house, and she was reduced to starvation. In her hunger-madness, she took her own child and set him in the midst, and said, "O thou miserable infant! Come on; be thou my food, and be thou a fury to these seditious varlets, and a byword to the world, which is all that is now wanting to complete the calamities of us Jews." Then she slew her son and roasted him and dined on the one half of her child. She then covered up the rest carefully, knowing the robbers would smell the roasted flesh, and would break into her house and demand what was left. They soon appeared and threatened to cut her throat if she did not give them the food they smelt. "She replied that she had saved a fine portion of it for them; and withal uncovered what was left of her son." They were horror-stricken at the disgusting sight. She taunted them by saying: "This is mine own son! Come eat of this food, for I have eaten of it myself. Do not pretend to be more tender than a woman, or more compassionate than a mother, for I have eaten the one half, and if you be so scrupulous, leave the rest for me." This was horrible even to these desperately wicked men. They left this unfortunate woman.

This is so much like the prophecy of Moses, it looks as if Josephus had taken it from the word of God.

But let us continue our quotations from this same chapter, as they predict more fully the present condition of the Jews in the world. These words were not written after the events occurred, but beforehand, to keep them from rebelling against and rejecting their God. Read Deuteronomy 28:63-68:

“And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to naught; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord *shall scatter thee among all people, from the one end of the earth even unto the other*; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. *And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest*; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.”

The first thing in this Scripture to which I will call your attention is the declaration, "Ye shall be plucked from off the land whither thou goest to possess it." How fully this has come to pass, is well known. For 1,800 years they have been exiled from their own country. Never was such a thing known in the world before. Other nations have been driven out of their lands and been swallowed up in the surrounding peoples; but the Jews have been driven out and scattered over all the earth, yet remain distinct. I repeat, never was such a thing known in the world before.

The next point to be considered is that "the Lord shall scatter thee among all people, from the one end of the earth even unto the other." I believe it is true this day that the Jew can be found in every nation under the sun. This cannot be said of any other people on the globe. And they are literally scattered, for they are not found in great numbers in any one place. Yet every city has its Jews and every town has one or more. How literally this prophecy has been fulfilled any intelligent traveler will bear witness. The next point I would emphasize is, "Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest." Except in Great Britain and the United States, the Jew *has no place he can call home*. (Edward I. of England banished all Jews from the land at the close of the thirteenth century; and they were not permitted to return for four centuries, or the beginning of the eighteenth.) In the above two countries he may own his own house. But in all others he is a non-resident, and ready to move on when perse-

cutions arise or disorders break out. No people have been so persecuted as the Jew. None ever rested under so many political disabilities. They have been robbed in one country, and driven from another. They have been cast into prisons and cruelly treated. Injustice of every kind has been their inheritance. Hence they have found "no ease, nor rest for their foot." The above prophecy gives the true condition of the Jew to-day. Yet this was written nearly 3,500 years ago. Still further, what Moses wrote in the thirty-seventh verse of this chapter has been literally fulfilled. "And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee."

Let me call attention to the condition of Palestine, the land that "flowed with milk and honey." What does the Word of God prophesy of that country? Lev. 26:31-35: "And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors. And I will bring the land into desolation, and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it."

No land was ever more fruitful probably than that

which God gave His own people. Yet it has lain a desolation for ages past. Their cities have been destroyed, and their country ruined. Such it is to-day. He charges this on His people because they did not keep His Sabbaths. He declares that as long as the land lay desolate it would have rest; but it had no Sabbath while they dwelt in it. Now it shall enjoy its Sabbaths in its desolation. Such has been its condition for a long time. Now see how this corresponds with the prophecy of Amos when he foretold the destruction of the kingdoms of Israel and the dispersion of the people among all nations. Amos 9:8-10: "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us." Here they are "sifted in a sieve," and scattered abroad; yet they are not utterly destroyed. Again Jeremiah utters a similar declaration. He says, Jeremiah 24:9,10: "And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers." So Hosea adds, 9:17: "My God

will cast them away, because they did not hearken unto Him: and they shall be wanderers among the nations."

Here Hosea affirms that God cast them off because they would not hearken unto Him. They were to be "wanderers among the nations." How wonderfully true this is of that people! This Scripture reads like history rather than prophecy; as if it had been written in modern times, instead of 760 years before Christ. In truth these quotations show that prophecy is history written before the events take place. But a more marked illustration of this may be found in Hosea 3:4: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim."

This has been true since the days of our Lord; yea, even before that time they had lost their sovereign. To the present, though they are a distinct people, yet they have no ruler of their own nation. There is no prince of the royal blood to whom they can look as the rising star of their hopes. They have had no altar where they could offer a sacrifice to atone for their sins. They have had no priests, nor priestly ceremonial with "images and an ephod and teraphim," with which to worship their God. And this has been for "many days" already.

If you were to visit all the nations of the earth to study the condition of God's ancient people with reference to writing a correct history of them, do you think you could add anything to these prophecies?

The Word of God has given us as correct an account of that wonderful people as if it had been written during this generation. The Scriptures say they shall be scattered among all nations. Can you find a land where the Jew is not? They are to be "wanderers among the nations." They have no settled home. Few of them own any real estate; and most of them move from one place to another. They have no place where the sole of their foot may find rest. They have been "removed into all the kingdoms of the earth for their hurt." The world has been an enemy of the Jew. He was considered a being to be despoiled. He has been robbed, his property has been seized without process of law, he has been impoverished without any just cause. He was also to be a "reproach and a proverb." No one can give a good reason why the Jew should occupy such a relation to the rest of the world. Yet such is a fact of history. He has been made a byword. He is held up to public reproach. He is a proverb in that his name is an expression of contempt. Then he was to be "a taunt and a curse." No nation on earth has met with so much abuse as the Jew. He is considered by the ungodly as a proper object on which to bestow their wrath. Any insulting language against a Jew is not thought out of place. All this was foretold in the far distant past. Not an iota of God's Word has failed with reference to His people. If all these things have been fulfilled, and not a jot has been omitted, is that not evidence that other prophecies in regard to this remarkable people will also come to pass. Let us consider Hosea 3:5: "Afterward shall

the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days." Here is a glorious promise. "In the latter days" the "children of Israel shall return and seek their God." This implies they have rejected Him. If these are the "latter days," as I have already proven to you, then we ought to begin now to see this work in its incipency. They will seek their God in the person of His Son, whom they have refused to acknowledge. This text makes this explicit. They are to "seek their God and David their king." David their king is our Lord Jesus Christ, who is the Son of David. He is to sit on the throne of His father forever. And His people are to return to Him in the last days and fear the Lord and His goodness. This is the glorious restoration foretold of His people.

LECTURE IX

RESTORATION OF THE JEWS

Query: What interest have we in the Jews? The Jew blinded in part. Figurative interpretation of many prophecies erroneous. Promises of restoration to their own land. (a) Out of all countries. b) Bring them into Palestine. (c) An everlasting covenant with them. (d) Plant them in this land, even Jerusalem. Bring them from the West. Made one nation. David shall be their King forever. Gathered from the four corners of the earth.

HOSEA 3:5: "Afterward shall the children of Israel return and seek the Lord their God, and David their king; and shall fear the Lord and His goodness *in the latter days.*"

The query may arise, why should a lecture be delivered in regard to the Jews? Why are we interested in them? What advantage are they to us? The apostle Paul would have answered, "Much every way: chiefly, because that unto them were committed the oracles of God." Romans 3:2 and 9:4: "to whom pertaineth the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen." Thus we see all our religious knowledge has come through the Jew. When we quote a passage of Scripture, it is the word of a Jew. The precious oracles of God were sent us through his mediation. All the glorious doctrines of truth, the adoption as children

of God into the family of God, and the glory to be revealed, and the covenants on which our salvation is founded, and the law, and the service, or worship of God, and all the glorious promises, have come to us through the Jews. All the fathers or patriarchs were Jews. And then above all, the most glorious thing mentioned is, that our Lord Jesus Christ Himself was a Jew. It is strikingly marvelous that people professing to love our Lord should hold the Hebrew in derision as many of them do. Is not the Jew according to the flesh dear to our Savior? Does He not love His own race? Is He not holding this people separate from the rest of the human family for some grand purpose in the future? Are they not beloved even now for the sake of their fathers, with whom covenants were made to continue to all time? God has not forgotten them, though they have forgotten Him. They are under a cloud now, because they are ignorant of their Messiah and have rejected Him as their king. But notwithstanding this, they are still held by some invisible power from utter destruction and kept distinct from other nations for some great end. God has a grand scheme for the redemption of His ancient people. In Romans 11:15, Paul, arguing with regard to his own race, says: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but *life from the dead*?" In the rejection of the Jew through unbelief the wrath of God did not burn against all the rest of the world; but His mercy was great enough to gather in the Gentile nations. Now when God receives back His

ancient people, what shall result therefrom? Paul says, "life from the dead." Yes, when they are restored to the favor of God I verily believe it will be the salvation of the whole world. For Paul continues: "If they abide not still in unbelief," they "shall be graffed in: for God is able to graff them in again," 11:23. Then when they give up their unbelief they will return to the Lord; and this will be an earnest of "life from the dead" to all nations. The interest which all God's people should take in His ancient Israel is shown by the fact that our Master Himself told the woman of Samaria, "Salvation is of the Jews."

I wish here to enter my dissent to the figurative interpretation of many of the prophecies. Some men give a significance to passages of Scripture which utterly changes their meaning. I do not intend to say that there are no figures of speech in the Bible; on the contrary, there are many. But it is the province of the wise interpreter to discriminate and point out what is figurative and what is literal. I cannot do better in this connection than quote from Mr. David Baron, a converted Jew, in his excellent work, "The Jewish Problem."

"There are several methods of interpretation which seem alike unsatisfactory, and are perhaps responsible for a great deal of Jewish and Gentile unbelief. There is, first of all, the old-fashioned way of so-called spiritualizing the prophecies, making Israel and Zion to mean the church, and the land to signify heaven; but I confess this system of interpretation has no consistency about it, and makes the Word of God the

most meaningless and unintelligible book in the world. For instance, it says here, Jeremiah 31:38-40: 'I will bring again the captivity of My people Israel and Judah and I will cause them to return to the land that I gave to their fathers.' If Israel be the church, who is Judah? If Judah be the church, who is Israel? and which the captivity the church has endured? and where is the land from which the church has been driven out, and to which it will return? At the end of the prophecy we read: 'Behold, the days come, saith Jehovah, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more forever.'

"Now, in what particular locality in heaven are the tower of Hananeel, and the corner gate? And what will our allegorical interpretation make of the hill Gareb, and Goath, and the brook Kidron?

"Now all these are known to me in the environs of the literal Jerusalem in Canaan, but I confess some difficulty in locating them in heavenly places. If Israel does not mean Israel, and 'the land God gave to the fathers' does not mean Palestine, then I do not know what it means. The announcement is: 'He that scattereth Israel will gather him.'

“Now, when it comes to *scattering*, ah, yes; this is allowed to refer to literal Israel, to the Jews, ‘scattered and felled’; but when in the same sentence, a gathering of the same people is mentioned—oh, no, this is the gathering of the spiritual Israel. What consistency or honesty, I pray, is there in such interpretations?”

Now I agree with the above views of this converted Israelite. God has foretold to the world that He intends to gather back to their own land His ancient people, and that they shall seek David their King (the Lord Jesus Christ, who is David’s lineal descendant), and that they shall repent of their unbelief, and that their God will save “all Israel,” and they shall inherit the land that God is now holding in reserve for them. And the prophecies foretelling these things are plain declarations of facts. We must receive them though they do not harmonize with our preconceived ideas. *The truth is, when we study prophecy we find that we have to change our views on many points.* Let us consider Jeremiah 16:14, 15: “Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the *children of Israel out of the land of Egypt*; but, The Lord liveth, that brought up the children of Israel from the *land of the north*, and from all the lands whither He *had driven them: and I will bring them again into their land* that I gave unto their fathers.”

It has been said among the Jews: “The Lord liveth, that brought up the children of Israel out of the land of Egypt.” But this proverb shall be used

no more when He gathers out His people from the land of the North and from all the lands whither He had driven them." Here it is said He had driven them among those nations. He now declares He will "bring them again" into their "land that I gave unto their fathers." He here promises them a restoration to their own country. He makes a similar declaration in Jeremiah 23:3: "And I will gather the remnant of My flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase." Here they are spoken of as a remnant of His people. Such we may regard them. For they are scattered and are wasted away. Yet the Lord says, "I will gather them from all countries." He will bring His flock back to their folds. And when there, "they shall be fruitful and increase." But let me strengthen this by what Jeremiah says, in 32:37-41: "Behold, I will gather them *out of all countries*, whither I have driven them in Mine anger, and in My fury, and in great wrath; and *I will bring them again unto this place*, and I will cause them to dwell safely. And they shall be My people, and I will be their God. And I will give them one heart, and one way, that they may fear Me forever, for the good of them, and of their children after them. *And I will make an everlasting covenant with them*, that I will not turn away from them, to do them good; but I will put My fear in their hearts, that they shall not depart from Me. Yea, I will rejoice over them to do them good, and *I will plant them in this land* assuredly with My whole heart and with My whole soul."

Here the prophet states four distinct things in regard to his people. The first is, he reasserts that He, God, will "gather them out of all countries whither I have driven them in Mine anger." The second point is that He will "bring them into this place," Jerusalem, and "will cause them to dwell there in safety." The third is, "I will make an everlasting covenant with them, that I will not turn away from them, to do them good: but I will put My fear in their hearts, that they shall not depart from Me."

Now you can see that this third point has never taken place. At no time in the history of the Jews has such a covenant existed. For God has turned away from them for many, many years, and has not done them good. And at no time in their history has God put His fear in their hearts, that they have not departed from Him. The Jews at this day still reject their Messiah, and as a nation have cast Him out. Therefore this covenant is still a thing of the future, so far as the Jew is concerned. The fulfillment of this prophecy is reserved until His people are restored to their own land. This brings me to the fourth point, "I will plant them in this land *assuredly*," or, as the Hebrew expresses it, "in truth." Here you see the Lord uses a peculiar expression, "I will plant them." The idea is that He would make of them a fixed and organized population. He would establish them there that they would never again be rooted up. They would no longer be wanderers, but a permanent population, and He would prosper and increase them in their restored country.

Read what another prophet says along this line of thought. Zechariah 8:3-8: "Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts, the holy mountain. Thus saith the Lord of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the Lord of hosts: If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in Mine eyes? saith the Lord of hosts. Thus saith the Lord of hosts: Behold, I will save My people from the east country, and from the west country. And I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be My people, and I will be their God, in truth and in righteousness."

The first thing to which I will call your attention here is that God Himself returns to Jerusalem. It cannot be said that God now dwells at Jerusalem. Since the Savior Himself left the city, so far as we can see the Lord has abandoned that place. The people have been forsaken of God. A change is to take place. He will return to it. And, secondly, as a fruit of His return, prosperity shall come to His people. Old men and old women leaning on a staff shall dwell in Jerusalem. The city shall be filled with boys and girls playing in the streets thereof. The Israelites have been so long forbidden to dwell there, that

this announcement comes to them as a surprise. But the Lord announces to them that He is not astonished at it. The fourth point also is one that has never taken place. He declares here, "I will save My people from the east country and from the west country." This, you see, has never been fulfilled. He had saved them once before from the "East," but never from the "West." This shows that the prophecy refers to a gathering of God's people from their general dispersion throughout the world. The fifth and most important thing here is, "I will bring them, and they shall dwell in the midst of Jerusalem." Here He states His agency in the case and where He will locate them. He says, "in the midst of Jerusalem." Look again to Zechariah 10:6-10: "And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the Lord. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people: and they shall remember Me in far countries; and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them."

This passage affirms what has already been said of them, specifying in addition a few places whence they should return and where they would settle in their own land. I will give you one more quotation from this same prophet Zechariah; 14:9-11: "*And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.*"

Here the Lord is to be king over all the earth. He is to rule the nations thereof. Evidently this refers to the beginning of what is called the Millennial reign. Jerusalem will be the center of influence and power, and men will dwell in it and no longer will desolation be its characteristic. It will be a safe habitation. How beautifully this harmonizes with the preceding prophecies!

Let us consider another passage of Scripture which has not yet been fulfilled. Its application can easily be discovered. Eze. 37:21-28: "And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them *one nation* in the land upon the mountains of

Israel; and *one king shall be king to them all*: and they shall be *no more two nations*, neither shall they be *divided into two kingdoms any more at all*. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions, but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be My people, and I will be their God. And *David My servant shall be king over them*; and they all shall have one shepherd: they shall also walk in My judgments, and observe My statutes, and do them. And they shall dwell in the land that I have given unto Jacob *My servant, wherein your fathers have dwelt*; and they shall dwell therein, even they, and their children, and *their children's children forever*; and *My servant David shall be their prince forever*. Moreover I will make a covenant of peace with them; it shall be an *everlasting covenant with them*: and I will place them and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be My people. And the heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore."

It seems to me there can be no mistake about this prophecy. There never was a time when the Jews were scattered among all nations as they are now. Since they were despoiled by the Romans they have been without a home. In their previous captivities they were only taken to an individual country. This

prophecy has reference to their present dispersion, over the whole world. Then what does it teach? The Lord will gather up His ancient people from among all nations and will reinstate them in their own land. They form part of all the kingdoms of earth and speak all languages. Then they will come together, and "David My servant," or rather the descendant of David, who is Christ, shall rule over them.

Here God reiterates His oft repeated declaration, "I will take the children of Israel from among the heathen . . . and will gather them on every side and bring them into their own land." Their own land is one definite country. All the world knows that Palestine is the land of the Jews. Then into that country God will gather them. Another characteristic is to be theirs when they return to their own land. They are to be made "one nation." This has not been true in their previous history. There were shameful jealousies among them when in their tribal state. They would wage war among themselves, and destroy thousands of their own people. And afterwards, when they became a great nation, they were divided for generations. They had ten tribes under one king and two under another. Wars, with all their evil consequences, were frequent. But when they are gathered back to "their own land," they will be governed by one king. The declaration is definitely made, "They shall be no more two nations," nor "divided into two kingdoms any more at all." "David My servant shall be king over them." Never did a king sit on the throne of Judah or Israel who ruled the people as

David did. He recognized himself as God's representative. He carried all important matters to the Lord for His decision, and having found out His will in each case, followed His guidance. He was fallible, as other men are, but he acknowledged himself as ruling for God. This was highly pleasing to the Almighty. And God promised that His seed should sit on his throne forever. Of course this was promised to him as a type of the David who is to come, that is, Christ. Thus when they are gathered to their land, "the land that I have given unto Jacob my servant," they and their children and their children's children forever, shall dwell there. It is then that the David of prophecy shall be their one king; their prince forever. He will be their God, and they shall be His people.

This prophecy has never been fulfilled. It applies to the Jews of the present time and under their present circumstances.

But let me strengthen this point by another bearing on the same topic. Isaiah 11:10-12: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

In this we have almost the same idea, but there are a few additional points brought out. The ensign under which this shall be done is the Messiah, to whom the Gentiles shall seek. But the main point of this prophecy lies in that "the Lord shall set His hand again the *second time* to recover the remnant of His people, which shall be left." The first was when He brought them from their Babylonish captivity. The second restoration we know from history has never taken place. It is yet to be accomplished. Here mention is made of some of the lands from which they are to be recalled. There is the great Assyrian empire on the east and Egypt on the south; and Cush, which is Ethiopia; and from Elam, which is a province of Persia; and from Shinar, which is Babylon; and from Hamath, a Syrian city, and from "the islands of the sea." These expressions include the whole world.

Notice the closing part of this quotation. The Lord says *He "shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."* It strikes me if there were no other prophecy in the Bible but this one, it would be sufficient to convince any unprejudiced mind of God's purpose in the near future. He Himself will do this work. He will put it into the heart of His people at the proper time to seek their ancient home. Ask many Jews now if they desire to return to the Holy Land, and they will reply no. They like this country better than any in which the present generation has ever dwelt. But the time is coming when they will be changed. Observe how comprehensive this gather-

ing is to be. It is from "the four corners of the earth." This is an expression which means the whole world. Then God's plan is to seek out the Jew from every land under the sun. His ancient love for His own people will be revived. He will show mercy and be gracious to them. His wrath for the rejection of His Son will not burn against them forever. To show this let us look at Isaiah 43:4-7: "Since thou wast precious in My sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not; for I am with thee, I will bring thy seed from the east, and gather thee from the west. I will say to the north, Give up; and to the south, Keep not back: *bring My sons from far, and My daughters from the ends of the earth;* even every one that is called by My name, for I have created him for My glory, I have formed him; yea, I have made him."

In this passage of Scripture the Lord admits they are "precious in His sight," and He says He loves them, and has purchased them back to Himself. Then He is more minute still in specifying the regions from which He will gather them. "I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring My sons from afar, and My daughters from the ends of the earth." This is comprehensive language. The "four corners of the earth" here is enlarged into the four points of the compass, north, south, east and west. Thus no country is left out. Not one Hebrew, however poor and unknown, will

be forgotten. They will all be gathered back. God will command the nations to give up His people.

In Ezekiel we read of the comparative security that will exist in their land at that time. You know, in the frequent lapses of Israel and Judah from God, they were often in the toils of war with the surrounding nations. Those people were a thorn in their flesh. But when they are gathered from the present dispersion, there will be no more annoyances of that kind. Ezekiel 28:24-26: "And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord God. Thus saith the Lord God: When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to My servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when *I have executed judgments upon all those that despise them* round about them; and they shall know that I am the Lord their God."

This needs little comment. The people shall dwell safely and build and plant, as if permanently settled in that land. Amos gives us a very strong prophecy on this very point. He says: "Behold, the days come, saith the Lord that I will work great changes." Amos 9:14, 15: "And I will bring again the captivity of My people of Israel, and they shall build the waste cities, and inhabit them; and they

shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

This implies permanent residence in their new home, for a new home it will be to them. They have hitherto been without country or permanent abode. But they will build their cities and waste places; they will remove the stones, and take away the signs of the desolation that now characterizes Palestine. They will plant their vineyards and their gardens, and they shall eat the fruit of their own labors. And God says of them: "I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them."

Here let me quote from a letter written by R. Scott Moncrieff to the "London Baptist," recently copied in "The Missionary Review of the World," which is in line with the above. He says:

"One of the signs of the times which seems to me of peculiar significance, though the wisdom of this world takes no notice of it, is the very remarkable increase which the last few years have seen in the Jewish population of Palestine, and the extent to which they are found in towns 'building the old wastes, raising up the former desolations, repairing the waste cities, the desolations of many generations' (Isa. 41:4), and in the country 'building houses and inhabiting them, planting vineyards and eating the fruit of them' (Isa. 66:21).

“Fifteen years ago the Jewish population of that country was believed not to exceed 40,000, of which not more than 20,000 were thought to reside in Jerusalem. Now that of Palestine is reckoned at 80,000 to 100,000, and that of Jerusalem and its suburbs at 35,000 to 40,000 at the very lowest, out of a total population of 60,000. . . . The fact of so many Jewish settlements successfully carried on in country districts is the more remarkable and interesting when it is remembered that, fifteen years ago, such a thing as a wholly Jewish village was unknown in Palestine, and very few Jews—if indeed any—were to be found living outside of the towns and engaged in agricultural pursuits.

“The total acreage possessed by the fifteen colonies referred to above I find to have been 27,000, but I do not suppose that more than 5,000 acres of these were under cultivation in 1892. I learned at that time that immense tracts of uncultivated lands in Gilead, east of the Jordan, comprising many hundreds of thousands of acres, had been purchased, partly by Baron Rothschild and partly by the well-known and noble Jewish society called Chovevi Zion (‘Lovers of Zion’), with the object of settling Jewish colonies there; but I am informed that as yet no progress whatever has been made in carrying out their views, owing to the prohibition by the Sultan of immigration by Jews into Palestine.

“The facts stated above incontestably prove the beginning of a return of the Jews to the Holy Land, and the strong desire on the part of very many of the

most influential men of their race to promote and facilitate the movement to the utmost of their power, a movement wholly unprecedented and unknown in the history of their race since their return from the captivity in Babylon two thousand four hundred years ago, as narrated in the Book of Ezra.

“At that time, he informs us, ‘the whole congregation together’ was forty and two thousand three hundred and three score, besides their servants and their maids, of whom there were seven thousand three hundred and thirty-seven’ (Ezra 2:64), in all nearly fifty thousand souls, and it is probable that fully as many have returned to Palestine within the last fifteen years.

“And it ought to be known that it is not from Eastern and Central Europe alone that these people have returned and in their thousands. When I arrived at Jerusalem in 1891, I found a large colony of Jews recently arrived from Yemen in Arabia, calling themselves of the tribe of Gad, settled in houses and around a synagogue which they had built for themselves, and that there were many thousands of Jews from Morocco in the city, whose numbers were being continually increased by fresh arrivals of small parties. In 1892 a large troop arrived from Persia, refugees from cruel persecution there, and on my second visit, in 1894, I found a new and large settlement of Jews from Bokhara, in Central Asia, dwelling in substantial houses, which they had built for themselves in the northern suburb of Jerusalem. It seemed as if the command had already been heard in distant lands: ‘I will say to the north, Give up, and to the south, Keep not back ;

bring My sons from far, and My daughters from the ends of the earth' (Isa. 43:6).

"That this is even the beginning of the great return promised in the Word of God I do not say; but I am unable to regard it otherwise than as an advanced guard sent by Him to occupy posts in the land, that land which He has kept for a chosen race whom He has kept for it, and whom He will certainly bring into it in His own time; and it seems to me as if, in this movement of the people, He is loudly proclaiming to the world, 'Hear the Word of the Lord, O ye nations, and *declare it in the isles that are afar off. He that scattered Israel will gather him.*'"

"If recent years have seen in a remarkable degree a literal fulfillment of promises as to restoration of Jews to their own land, they have also seen, to an extent wholly unknown before, hundreds of them seeking a spiritual Zion at the teaching of the Holy Spirit, in obedience to the entreaty, 'Turn, O backsliding children, saith the Lord, for I am married unto you; for I will take you one of a city and two of a family, and I will bring you to Zion' (Jer. 3:14). Never before in their history have so many of their race been found as at present, 'to ask the way to Zion with their faces thitherward, saying, Come and let us join ourselves unto the Lord in a perpetual covenant' (Jer. 50:5).

"Surely this question, studied in both of the aspects referred to above, is worthy of the closest attention of thinking men, and especially of believers. But alas! it is not only the wise men of this world who are in-

different to it; they are little more so, it is to be feared, than the vast majority of professing Christians, and even of those who are believers in our land; and yet who should take a deeper interest in the restoration of the seed of Abraham according to the flesh than those who, 'as Christ's, are Abraham's seed, and heirs according to the promise'? (Gal. 3:29). It is in the hope of stirring up to their duty in this matter those believers who admit their indifference to it, and care not to be aroused out of it, that I write this letter.

"Have they any warrant in Scripture for such indifference? Surely they cannot suppose that the Lord is indifferent to it. There is a very solemn warning in His Word to men of the world who hold aloof from doing good to Israel. He says, 'I am jealous for Jerusalem with a great jealousy, and I am very sore displeased with the heathen that are at ease, for I was but a little displeased, and they helped forward the affliction' (Zech. 1:15). But more solemn still are these words to His own people, '*Woe unto them that are at ease in Zion, but are not grieved for the afflictions of Joseph*' (Amos 6:9). How very many there are among us who are at ease in their church Zion, but who in their utter indifference to God's chosen race practically say of it, 'Am I my brother's keeper?' Was such the spirit of our Lord toward the race of Israel? How very many believers there are who daily wait on the Lord in prayer for blessings desired by them, and yet care not for the special blessing promised in the words spoken to Abraham, 'I will bless them that bless thee,' and in those uttered by

the Psalmist, 'Pray for the peace of Jerusalem; they shall prosper that love thee' (Ps. 122:6).

"How very strange, too, that this indifference prevails very largely among believers who are deeply interested, if not actually engaged in, missionary efforts for the salvation of Gentiles at home and abroad, as if their Bibles did not contain the ninth, tenth and eleventh chapters of the Epistle to the Romans; as if they had never heard these words of the writer of it, concerning Israel, 'Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness!' (Rom. 11:12), and these, 'For as in times past ye have not believed God, yet have now obtained mercy through their unbelief, even so have these also now not believed, that through your mercy they also may obtain mercy' (Rom. 11:30, 31)."

But why need I add other Scriptures to those I have quoted? I have already established a few points in regard to the Jews by more than two or three witnesses. I have not exhausted the subject. Other prophecies, which I have not space to consider, are pertinent.

First.—It is established by God's Word that the Jews shall be restored to their own land. They shall be gathered together from all nations under the sun, and brought to their ancient Canaan.

Second.—David the King in the person of Christ will be their Prince to rule over them. Up to the present time they have had no prince or ruler since the kingdom of Judah fell. After their return to Pales-

tine they will admit Christ as their king. They will confess their mistake and sin in rejecting him.

Third.—Are we as Christians doing our duty toward the brethren of our Lord? Ought we not to bow our knees daily to our God that He would remember His ancient people, and hasten the time of their restoration and bring them back not only to their country but to their allegiance to their King? We believe in prayer. Many of us can tell others of answered prayer. Then are we not culpable if we do not go to God with this as one of the desires of our hearts? Will not Christ be glorified in the salvation of the Jews? Will he not be honored in the restoration of his own brethren to their duty? Then pray that this “blindness” may be removed. Pray that His ancient people may be saved, for this will bring “salvation from the dead” to countless Gentiles. So the whole world will be filled with the knowledge of the Lord.

LECTURE X

THE JEWS—CONTINUED

Strange prophecies. Ezekiel and Jeremiah compared. Ezekiel's thirty-eighth and thirty-ninth chapters considered. A war-cloud over Palestine. The races ethnologically considered. Who is Gog? Their object is pillage. Gog overthrown. (The Jews bury the dead.) Idealistic interpretation of prophecy fails in this case. The figurative does not harmonize with the burial of the dead and feast of fowls and beasts. This prophecy corresponds with the great tribulation. Several other battle-fields. The plague which shall befall the nations. The Lord fights for Jerusalem.

IN regard to many prophecies, the Church has been as a ship sailing with sealed orders. The vessel leaves port with the command not to open her commission until she shall have arrived at some specified latitude or longitude in the ocean. When there, the captain opens his letters of instruction, directing him whither he is to sail.

So with many prophecies. The Church cannot interpret them until near the time of their fulfillment. Then their application can be seen.

Many of them which formerly could not be fully understood, are becoming clear to the people of God. The great truths which God has revealed in them to His Church, are now more easily comprehended. The mystery is clearing up.

If strange prophecies have been fulfilled in the past, why should they not be in the future?

We ought not to stagger at God's Word; for the Lord God, being the Author of truth, will bring to pass

all His prophetical declarations. Some things which seem contradictory at first sight, by a greater knowledge of the facts are found to harmonize. As an illustration, take the word of the Lord in regard to Zedekiah, king of Judah, both by Jeremiah and Ezekiel. The latter was in Babylon with part of the Jewish captives, while the former was in Jerusalem. Ezekiel prophesied that Zedekiah the king would make an effort to escape from Jerusalem by the twilight, when besieged by Nebuchadnezzar; and God spake by him: "My net also will I spread upon him, and he shall be taken in My snare: and I will bring him to Babylon to the land of the Chaldeans: *yet shall he not see it*, though he shall die there." Ezekiel 12:13. On the other hand Jeremiah had prophesied, 32:3-5: "Behold, I will give this city into the hand of the king of Babylon, and he shall take it. And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall be surely delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes. And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the Lord." Ezekiel said, "Zedekiah shall not see Babylon," while Jeremiah prophesied, "He shall be led to Babylon . . . though he shall speak with the king of Babylon, *mouth to mouth, and his eyes shall behold his eyes.*" While thus in apparent contradiction, yet both prophets were correct. For on the capture of Zedekiah by Nebuchadnezzar the former was brought before the great king, and his sons were

slain in his presence, and the king of Babylon judged him and condemned him to lose his eyes. Thus blinded, he was led to Babylon and never saw that city, though he died there.

It is so with many other prophecies. It seems impossible from our standpoint that these things should occur, yet God works them all out. He does it in a different manner from what we expect. We have no right to question the Almighty in regard to His plans or purposes, but simply to accept His Word and interpret it according to the analogy of Scripture. And in this spirit let us approach the subject before us.

It seems from prophecy that the Jews are to return to their own land before their conversion; and there are some strange things foretold of them. *For their unbelief they are to be visited with a fearful calamity.* It appears from the Word of God that the nations are to combine and make one final attack on them, which will work untold destruction among this people. They are to come in such numbers that they shall be "like a cloud to cover the land," verse 9. They shall "come up against My people of Israel, . . . and against My land." Then God's anger is to be poured out on them, and He will "plead against them with pestilence and with blood." He will thus overthrow this combined wickedness and destroy those who attempted to destroy His people. Let us consider the proof of the above. We find it in the thirty-eighth and thirty-ninth chapters of Ezekiel; 38:1-7: "And the Word of the Lord came unto me saying, Son of man, set thy face against Gog, the land of Magog,

the chief prince of Meshech and Tubal, and prophesy against him; and say, Thus saith the Lord God: Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal. And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armor, even a great company with bucklers and shields, all of them handling swords: Persia, Ethiopia and Libya with them; all of them with shield and helmet: Gomer and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee. Be thou prepared, and prepare for thyself, and all thy company that are assembled unto thee, and be thou a guard unto them.”

Here Gog, the prince of the land of Magog, is represented as entering into a conspiracy against Israel, with certain other powers mentioned here by name. The question naturally arises, who are these people? We may settle this point by tracing them out ethnologically rather than geographically. We will begin with Magog. He was the second son of Japheth, who is supposed to have settled about the Caucasus Mountains, and emigrated thence to the north and northwest. He was the father of the Sclavonic tribes in the north of Europe and Asia, including the Russians and Scythians. Meshech and Tubal are the sixth and fifth sons of Japheth, and are supposed to have settled southeast of the Black Sea. Then follow Persia, Ethiopia, Libya, countries generally known. Gomer, the first-born son of Japheth, as here mentioned, set-

tled north and west of the Black Sea, and peopled a large part of Europe, and his descendants include the Cimmirians, the Cimbri and the Celts. Togarmah settled Armenia. These widely separated peoples are to be united under one head for the overthrow of the Jews in their own land. Then the time is here pointed out. It is, "After many days thou shalt (have command) be visited." He then specified that it is "in the latter years," verse 8; and in verse 16, "It shall be in the latter days." This expression is used all through the Scriptures to mean the time just preceding the coming of Christ. "Many days" were to intervene between the delivery of this prophecy and its fulfillment. Then just before Christ shall come, they, "in the latter days," will make their attack on the Holy Land.

Who are these people? and who will be their leader in these conflicts? In answer to this I will reproduce what Fairbairn says in a note in his work on Ezekiel's prophecies:

"In the interpretation of Ezekiel 38:2,3, where the expression occurs, 'the chief prince of Meshech and Tubal,' the proper translation may be, 'Gog, the Prince of Rosh, Meshech and Tubal.'" This same expression occurs also in chapter 39:1. If the true translation is "Gog, the Prince of Rosh," etc., it determines a point that ought not to be passed over. It designates the Prince of Rosh as the leader in the prophecy which followed. Some ancient authors speak of a people called Rosh. Haverneck quotes a passage from Tzetzes in which the "Tauri" are called Ros,

(*edelosa Tauri tous Ros kaleisthi*). Fairbairn says: "There is hence great probability in the opinion that the people referred to were the Russi, from whom the modern Russians derive their name. The other two names connected with them, Meshech and Tubal, are the Moschi and Tibareni, inhabitants of the regions about the Caucasus. So that the people mentioned are northern tribes; and Jerome gives it as the opinion of the Jews in his day that Magog was the general name for the numberless Scythian tribes." Now our deduction is this: If Rosh means the Russi, from which the Russians get their present name, then the Gog of the Bible is the ruler of Russia. It is then that great power that is to lead the attack on Israel when restored to Palestine.

Let us read a full statement of this whole combination, with their motives, etc., in the case. I will use Fairbairn's translation of these chapters, as he makes them clearer than King James' version. Ezekiel 38: 8-14 and 39:1-7: "After many days thou gettest the command; at the end of the years thou dost come to a land withdrawn from the sword, (a people) gathered out of many nations, upon the mountains of Israel, which were perpetually desolate; and they were brought forth from the heathen, and dwelt all securely. And thou dost go up, as a tempest wilt thou come, as a cloud to cover the land shalt thou be, thou and all thy hordes, and many people with thee. Thus saith the Lord Jehovah, And it shall come to pass in that day, that words *come up into thy heart, and thou dost imagine an evil device*. And thou shalt say, 'I will

go up into the land of villages, I will come upon the people at rest, who are all dwelling securely, who dwell without walls, and have neither bars nor gates.' To make booty, and to carry off prey, to turn thine hand upon the now inhabited ruins, and on a people gathered from the nations, that have gotten cattle and goods, who dwell in the heart (literally, navel) of the earth. Sheba and Dedan, and the merchants of Tarshish, and all her young lions, shall say to thee, 'Art thou come to take spoil? to carry off booty hast thou gathered thy multitude? to bear away silver and gold? to take cattle and goods? to seize great spoil?'" Verse 14: "Therefore prophesy, son of man, and say to Gog, Thus saith the Lord Jehovah, Shalt thou not know in that day when my people Israel dwell securely? And thou comest out of thy place from *the extreme north, thou and many nations with thee*, all of them riding upon horses, a great assemblage, and a mighty force. And thou comest up upon My people Israel, like *a cloud to cover the land*; in the *latter days shall it be, and I bring thee upon My land*, that the nations may know Me, when I sanctify Myself on thee, Gog, before their eyes. Thus saith the Lord Jehovah, Art thou he of whom I have spoken in the days of old, by the hand of My servants the prophets of Israel, that prophesied in those days (years) to bring thee upon them? And it shall come to pass in that day, in the day that Gog comes upon the land of Israel, saith the Lord Jehovah, Mine anger shall rise up in My nose. And in My zeal, in the fire of My wrath I will speak. Surely in that day

there shall be a great *earthquake over the land of Israel*. So that before Me the fishes of the sea quake, and the fowl of heaven, and the beasts of the field, and every creeping thing that creepeth on the ground, and all men that are upon the face of the ground; and the mountains are thrown down, and the craggy rocks fall, and every wall tumbles to the ground. And I call for a sword against him to all My mountains, saith the Lord Jehovah; one sword shall be against another. And I will judge him through pestilence and blood; and a torrent of rain, and hailstones, fire, and brimstone, will I pour down on him and on his hordes, and on the many peoples that are with him. And I will magnify Myself, and sanctify Myself, and make Myself to be known before many nations, and they shall know that I am Jehovah."

Chapter 39:1-7: "And thou, son of man, prophesy against Gog, and say, Thus saith the Lord Jehovah, Behold I am against thee, Gog, prince of Rosh, Me-sech, and Tubal. And I turn thee back, and guide thee, and lead thee up from the extreme north, and bring thee upon the mountains of Israel. And I will dash thy bow out of thy left hand, and make thine arrows fall from thy right hand. *Upon the mountains of Israel shalt thou fall*, thou and all thy hordes, and the nations that are with thee; to birds of prey of every kind, and beasts of the field I give thee for food. Upon the open field shalt thou fall, for I have spoken, saith the Lord Jehovah. And I send fire upon Magog, and upon the inhabitants of the sea-coasts in their security, and they shall know that I am Jehovah. And

My holy name I will manifest in the midst of My people Israel, and will not profane My holy name any more; and the heathen shall know that I, Jehovah, am the Holy One in Israel."

The point in these verses is, that the combined forces under the Prince of Rosh, Meshech and Tubal shall invade the country that is "brought back from the sword and is gathered out of many people, against the mountains of Israel, which have been always" or a long time "waste." Then the figure shows that they are to come suddenly in great numbers, they are to come "as a storm," and they are to be "as a cloud to cover the land." They are to come for the purpose of pillage, and to carry off the wealth that the Jews have accumulated, and brought with them from the countries they have left. The Jews have always been known for their thrift and money-making powers. At this day, they are laying up large stores of wealth. And when they return to their own land they will not go empty-handed. Here the Scripture mentions "silver and gold, and cattle and goods, a great spoil," as a motive that prompts these nations to make this invasion. They have come for purposes of robbery.

Notice they are to come from "the north parts," verse 15. "Thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army. And thou shalt come up against My people of Israel." Then He emphasizes the time. "It shall be in the latter days, and I will bring thee against My land," verse 18. We have God's declaration that when they come into His land, "that My

fury shall come up in My face, . . . that in the fire of My wrath have I spoken . . . that there shall be a great shaking in the land of Israel . . . and all the men that are upon the face of the earth shall shake *at My presence*, and the mountains shall be thrown down, and the steep places shall fall and every wall shall fall to the ground." Verse 21: "And I will call for a sword against him throughout all My mountains, saith the Lord God, and I will plead against him with pestilence and blood." Can anything be more emphatic than that? The Lord here predicts a great prophetic earthquake. In chapter 39:1-7 we have God's judgments on Gog continued. They are to be utterly overthrown. In this contest they are to recognize that it is the Almighty who is the author of their calamity. They shall know that "I am the Lord," verse 7. "So will I make My holy name known in the midst of My people Israel: and I will not let them pollute My holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel." Thus God will be honored by His manifest judgments among men who have never known Him.

After making these running comments on this lengthy quotation from the Scriptures, and pointing out in short their most conspicuous parts, let me call the attention of the reader to the absurdity of the figurative interpretation of this portion of the Word of God. It is far better for a man to acknowledge his ignorance concerning a part of the Bible which he does not understand, than to write very learnedly in forming a scheme

of interpretation in which there is no common sense. Take that class of writers, for instance, who, to get rid of the literal meaning of these words, give it what they call "an idealistic expression." They assert that this conflict of Gog and all the nations allied with him, fighting on the mountains of Israel against the Jews assembled in their own country, is to set forth the struggles of Satan and his hosts against the kingdom of our Lord from the time of Christ down to the end of the age. To get such an explanation from these chapters in Ezekiel one must have a very vivid imagination, and warped at that. The figure of speech used by the prophet seems to be of a very material nature. It is that of a prince, with a large army of men, enlisted from many tribes and nations and invading a land definite, for the specific purpose of plunder. They are also to come from the north country with all their confederated allies. They are to come riding on horses, "a great company, and a mighty army." But they are not to come, nor fight a battle, until "after many days," even "it shall be in the latter days." Now how any man can wrest these words into an idealistic interpretation, and make them mean the conflict between Satan and the Church, which has now been going on for nearly two thousand years, is more than I can understand. But men have, by their preconceived ideas that all occult Scripture must be explained figuratively, very nearly eliminated Christ, as the King of Israel, from the throne of His father David; and the prophecies in regard to His second great coming they expect to be fulfilled only in a spiritual sense.

Again, let us consider the closing part of this campaign of Gog, and see if this can be made to harmonize with the figurative theory of interpretation. The Lord says He will give "unto Gog a place of graves in Israel." This immense army shall be overthrown. The dead must have been scattered on the mountains, and throughout their valleys; they must have been hidden in the forests and in the grassy plains; and in fact everywhere their country was polluted by the corpses of men. The Jews will go forth to bury the dead, that they may cleanse their land. It will require seven months. And travelers in passing through those parts, finding the bones of the dead, shall set up a sign, that the men employed for the purpose may come and bury them. Still further, weapons or implements of war, that shall be left on the fields of battle, shall be used for fuel by the inhabitants that remain. So great shall the number of these things be, that the contemplation of them almost staggers our faith. Could a spiritual interpretation be given to the destruction and burial of this great host? Is it not, on the other hand, a very carnal feast that follows in the wake of this dead army? Are not all the fowls of the air and the beasts of the field called upon to come forth and feed upon the flesh and drink the blood of those that fell before the Lord in this marvelous conflict? Yea, they are to consume the "flesh of the mighty, and to drink the blood of the princes of the earth." And all of this is done that the "house of Israel shall know that I am the Lord their God from that day and forward." No, this cannot be explained figuratively.

We will now see if these prophecies do not harmonize with others which are to be fulfilled in the "latter days." Did not Daniel foretell that (12:1) "there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book"? This, I think, refers to the same event which Ezekiel considers in these two chapters. Turn now to our Lord's own words in Matthew 24:29, wherein he speaks of the great tribulation (of which I have already written), and says: "And then shall the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory." Does not this also show an agreement with the pouring out of the seventh vial of "God's wrath into the air," which we have before considered? Then "there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great." Here will be commotions, revolutions, wars, bloodshed, overthrowing of governments, the downfall of the False Prophet, and the consuming of the Man of Sin. The devil will then rage as he has never done before, for he will know that his time is very short. The evil passions of a godless world will be inflamed by Satan himself to drive men to extremes never heard of before, and during that period the earth itself will be turned into veritable pandemonium. No human pen can paint the scene. It must be left to the imagination of the most profound student of divine truth to grasp all those points. Therefore we must conclude

that these things will be literally fulfilled, to agree with other parts of God's Word.

There are other prophecies by Isaiah and Joel and Zechariah which refer to this invasion of Palestine by Gog, and they all agree with what we have been considering and show that there must have been many battles that raged throughout the surrounding countries, there must have been fighting from one end of Israel's land to the other. Then the war spread to other lands. Isaiah has a noted prophecy referring to this. It speaks of God's call upon the nations to come near and hear, and His indignation against them. Let us read His own words, Isaiah 34:1-6: "Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it. *For the indignation of the Lord is upon all nations, and His fury upon all their armies:* He hath utterly destroyed them, He hath delivered them to the slaughter. Their slain also shall be cast out, and their *stink shall come up* out of their *carcasses*, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and *all their host shall fall down*, as the leaf falleth off from the vine, and as a falling fig from the fig tree. My sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of My curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sac-

rifice in Bozrah, and a great slaughter in the land of Idumea."

This corresponds with what Ezekiel says. Here the war spreads to the territory of their ancient enemies, the Idumeans. The Lord is filled with fury against all nations. But as no such conflict has ever taken place in that land, it must be God's great controversy in the "last times" here referred to.

The same thing was also foretold by Joel the prophet. He calls on the nations to prepare themselves for the conflict. They are to beat "their plowshares into swords and their pruning-hooks into spears." They are to assemble in the valley of Jehoshaphat. The cup of their iniquity is now full; the fury of the Lord is ripe; and the day to judge the heathen has come, for their wickedness is great. Let us read Joel 3:9-14: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause Thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat, for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision."

This locates the great battle, or one great battle, near Jerusalem on the east, in the valley of Jehoshaphat. But let me cite another prophecy on this point and I will close the argument. This time I quote from Zech. 14:12-15: "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, at this plague."

We saw from Ezekiel's prophecy that the Lord would fight against Gog and all nations that came against Jerusalem. Here in Zechariah He tells us the manner in which He will destroy them. Once before Jerusalem was defended by the Lord from a fearful invasion. Sennacherib king of Assyria, with many allies, invaded Judah. The Lord, in defense of His people, sent the destroying angel, who in one night slew 185,000 men. Sennacherib's army was broken up and he never more invaded that land. In this prophecy God says He will do a different thing. The Lord will

cause the flesh of these men who come to fight against Jerusalem, to consume away while they stand on their feet, and their eyes shall consume in their sockets and their tongues in their mouths. And this plague shall be visited on their horses, mules, camels, asses and beasts that they have with them. Then the Lord will cause a tumult among the people and they shall rise up one against another. Thus the Lord will cause confusion among the enemy and overthrow them. And the Jews shall go forth and spoil Gog and his hosts, as they had expected to spoil Israel. Those who came to conquer, shall be conquered. Their silver and gold and apparel in great abundance shall be gathered by the victors.

Let me in this connection refer you to Zechariah 14:1-3: "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle."

Language cannot be plainer than this. It points out a day definite. It takes a name indicating that it will even be notable. It is the "Day of the Lord." Then God says, "When that time comes I will do a wonderful thing. I will gather all nations against Jerusalem to battle." This never has occurred before. A few nations have come up against that city, but never

a universal confederacy. Then they are to come for a distinct purpose, to besiege Jerusalem. It is to go hard with the inhabitants of that city. At first they will evidently be overpowered, and one of the greatest calamities that ever befell a people shall be their lot. "The city shall be taken, and the houses rifled, and the women" dishonored; and "half of the city shall go forth into captivity and the residue of the people shall not be cut off from the city." Thus a portion of the inhabitants will be captives, but the rest will not be exiled from their country as in former calamities. Now in this crisis, the Lord comes to their relief. He has delivered His people before. When they passed through the Red Sea, the Lord fought for them, by taking off the chariot wheels of Egypt. He fought for them again at Gibeon, by causing the sun to stand still. He fought for David in the valley of Rephaim when David was to wait until he heard "a sound of a going in the tops of the mulberry trees," and many other places. So God is here to come to the aid of His ancient people, just in time to save them. All this proves God is to have one great conflict with the nations, to convince them that He is the true God. The Jews will be their point of attack. When they are reduced to great straits God will come to their relief. But the utter overthrow of the unbelieving hordes will convince those who are spared that there is a God in Israel. And He will be sanctified in their sight from that time forth. This will explain Ezekiel 39:23, 24. The heathen have always felt that the Jew had no god, because

he could not be seen, as theirs were. But when they suffer this terrible calamity, visited on them by the Almighty, and at the same time behold the wonderful salvation of the Jews, they will know that God had cast them off because of their sins. Let us read. "And the heathen shall know that the house of Israel went into captivity for their iniquity; because they trespassed against Me, therefore hid I My face from them, and gave them into the hand of their enemies; so fell they all by the sword. According to their uncleanness and according to their transgressions have I done unto them, and hid My face from them."

God thus demonstrates why He has forsaken His ancient people, lo! these many years. He hid His face from them and gave them up to their enemies, and they fell by the sword. The heathen will see it and God will be sanctified in them.

The Jews now recognize the Lord Jesus Christ as their God, and God is sanctified in them. This brings us to their repentance, which will be the subject of the next lecture.

LECTURE XI

THE REPENTANCE AND ENLARGEMENT OF THE JEWS

Salvation to the Jew and the Gentile on the same terms. "The day of the Lord." Its meaning. "Bring again the captivity of Jacob." The pouring out of the "Spirit upon the house of Israel." God's judgments on the disobedient. "I will gather you into Jerusalem" as in a furnace. A song of gladness. "Oh, Lord, save Thy people." Here is our fault. They repent and bemoan themselves. "They shall look upon me." "Be in bitterness." "Mourning" as of "Hadadrimmon." A righteous Branch raised unto David. "The King of Israel in the midst of thee." "I will make you a name and a praise among all people."

GOD does not have one plan of salvation for the Jew and another for the Gentile. He saves every man in the same way. Blood does not count in this matter. The Jew who believes on the Lord Jesus Christ, and repents, will be saved. The Gentile will come into the Kingdom on the same terms. If the Spirit of God be poured out on the Jew, He will convince him of sin, and reveal the depravity of his nature, and lead him out of his darkness, to the only remedy, the Lord Jesus Christ, just as He has been saving the Gentiles for the centuries past. Thus the Jew and the Gentile stand on the same spiritual plane. Now if we find from prophecy that it is foretold that a time is before the world when the Jews will repent and turn unto the Lord, then shall we know when "all Israel is to be saved." In the closing part of the last lecture we found that "the house of Israel went into captivity for their iniquity; because they trespassed against Me,

therefore hid I My face from them, and gave them into the hand of their enemies; so fell they all by the sword. According to their uncleanness and according to their transgressions have I done unto them, and hid My face from them." God here assigns the reason why He has cast off His people for so long a period. Their iniquity, their transgression, hid His face from them. Their enemies have had dominion over them because of their sin, and have cruelly persecuted and slain them. But there is a wonder-working time before the world. The Scriptures call it the "day of the Lord." Now there is a double interpretation of this expression. To the righteous it will be a day of light, a day of rejoicing. For the Son of God said when they, His people, saw the signs of His coming, that they should "lift up their heads, for the day of their redemption draweth nigh." But to the wicked it shall be a day of darkness. Read Amos the prophet, 5:18-20: "Woe unto you that desire the day of the Lord! to what end is it for you? The day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him: or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" Thus to those who love not the Lord it will be a day of calamity. For when a man flees from one foe, he falls into the hands of another; when he runs from one evil, he is overtaken by a greater. If he shuns the lion the bear takes him; if he seeks shelter in a house a serpent bites him. So that day

will be one of the greatest perplexity. How many times God has foretold us that He intends to reckon with the nations! Yet no man lays it to heart. There seems to be a taint of infidelity among all classes of men on this subject; even the Church of God does not receive all the teaching of Scripture and plain declarations of His Word, and treats them as of no force. Or in other language, we are practical infidels on many points. Now hear what the prophet Zeph., 3:8-13, says on this subject: "Therefore wait ye upon Me, saith the Lord, until the day that I rise up to the prey; for My determination is to gather the nations, that *I may assemble the kingdoms*, to pour upon them Mine indignation, even all My fierce anger: for all the earth shall be devoured with the fire of My jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent. From beyond the rivers of Ethiopia My suppliants, even the daughter of My dispersed, shall bring Mine offering. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against Me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of My holy mountain. I will also leave in the midst of thee *an afflicted and poor people*, and they shall *trust in the name of the Lord*. The remnant of *Israel* shall not do iniquity, *nor speak lies*, neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid."

Here the Lord affirms it is His fixed purpose to

gather the nations that He may pour upon them His indignation, even all His fierce anger, for "all the earth shall be devoured with the fire of My jealousy." He will visit them to recompense the nations for all their tyrannical treatment of the oppressed.

And they will be filled with shame when they realize for what they are punished. This will leave among them an afflicted and poor people. They will believe on the Lord and recognize God's dealings with them, and trust to Him. Israel, or the remnant thereof, shall be reformed. "They shall not do iniquity, nor speak lies: neither shall a deceitful tongue be found in their mouth." They will dwell in safety under the shadow of the Almighty. This is what Ezekiel foretold, 39:25-29. It is the finishing paragraph of the prophecy in regard to Gog and Magog. He punishes Gog and all the nations with him for the part they have acted in this great drama. But He turns to His own people with words of great encouragement. He says after they have borne their "shame and all their trespasses against Me," then He will show mercy. But let us read His own words: "Therefore thus saith the Lord God: Now *will I bring again the captivity of Jacob*, and have mercy upon *the whole house of Israel*, and will be jealous for My holy name; after that they have borne their shame, and all their trespasses whereby they have trespassed against Me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the

sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and *have left none of them* any more there. Neither will I hide My face any more from them: for I have poured out My Spirit upon the house of Israel, saith the Lord God."

He here declares, "Now will I bring again the captivity of Jacob and have mercy upon the whole house of Israel." Yes, they suffered fearfully in the final attack of the heathen upon them under Gog. The slaughter of human life was appalling. Destruction in all things was a natural consequence. Loss of property, of homes, of character, especially among their women, will humiliate the whole nation. But God Himself impresses them that He is the author of their calamities, that He sent them into captivity for their sins; and now He has gathered them together out of the whole world, to redeem them from captivity and to show them mercy. These many centuries He has hid His face from them, but now He will hide His face no more. He will reveal Himself to them in such power that they will know Him henceforth and forever. But the grandest work He will do for them is described in the closing clause of this quotation. "I have poured out My Spirit upon the house of Israel," saith the Lord. You know what this implies. For the pouring out the Spirit of the Lord on the Jew has the same effect that it has on the Gentile. It carries conviction of sin to all men. It opens the eyes of the ungodly that they may see their depravity. It changes

the most wicked, malicious, evil-minded man, full of blasphemy, hypocrisy, deceit, guilty of all manner of crimes, into an honest, truthful, sincere and devout servant of the Lord. The man who before was full of pride and conceit, will become a model of humility and faithfulness to the Lord. This is what will happen to the Jew when God pours out His Spirit on him. He will see himself a sinner, and will realize himself lost and ruined. He will be filled with true repentance, and will sorrow over his past rebellions. He will then be led by the Spirit to the only remedy, which will be Christ. He will be pardoned and received back into covenant relations with the Lord. This Spirit will remove the blindness which has fallen on him. This Spirit will open his eyes to the sin of having rejected his Lord. Therefore will he return to Him that he may have peace. But in Ezekiel He tells us how this is to be brought about. When God fails to bring men to repentance by ordinary means, He resorts to extraordinary measures. Many a one has refused to believe in God by the preaching of the gospel. But when God took away the wife of his bosom, or the idol of the house in the person of a much loved child, that moved him to call on the name of the Lord.

Many a man will not repent when he has his heart set on an idol, such as silver and gold, or houses or lands, or stocks or other evidences of wealth. But when the Almighty removes these things from him, then he will turn and seek his Maker. Just so the Lord has said He will deal with His ancient people. Read

Ezekiel 22:17-22: "And the Word of the Lord came unto me, saying: Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore thus saith the Lord God: Because ye are all become dross, behold therefore I will *gather you into the midst of Jerusalem*. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in Mine anger and in My fury, and I will leave you there and melt you. Yea, I will gather you, and blow upon you in the fire of My wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I, the Lord, have poured out My fury upon you."

Here the Lord declares He will gather His people into Jerusalem, as dross, and they shall be as metal in a furnace. He compares them to silver and brass and iron and lead and tin. As men gather these materials and cast them into a furnace, that they may be melted and separated from the dross by the fire, so the Lord says He will gather His people into Jerusalem as in a furnace and He will melt them there. They have all become as dross to Him. He intends by the fire of His afflictions to purge them from all impurities. He will refine them as silver is refined. And when they are melted by the fire of affliction and have had the dross removed from them, then will they see that it is the Lord who is dealing with them. "Ye shall know

that I, the Lord, have poured out My fury upon you." They will acknowledge the hand which has smitten them and kiss the rod of their chastisement. Their hearts will be bowed down and they will cry for mercy. Then will the Lord return and His compassion be extended to them. See how this harmonizes with what Jeremiah says, 31:3-11: "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel; thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant and shall eat them as common things. For there shall be a day, that the watchman upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord: *Sing with gladness for Jacob*, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall *come with weeping, and with supplications will I lead them*: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble, for *I am a father to Israel, and Ephraim is my firstborn*. Hear the Word of the Lord, O ye na-

tions, and declare it in the isles afar off, and say, *He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.* For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he."

The Lord's everlasting love here shows itself. He will draw His people to Him. Then the seventh verse emphasizes the means used. The people of God are to "sing with *gladness for Jacob and shout among the chief of the nations* and say, *O Lord, save Thy people, the remnant of Israel.*"

Here, brethren, I believe is our sin. We have not cried unto God, "O Lord, save Thy people, the remnant of Israel." I believe that if God's redeemed ones had used this prayer, we would have seen a different state of things among God's ancient people this day. And when the Church earnestly desires the salvation of the Jews and cries unto God as the recording of this petition demands, we will see them turn unto the Lord. But Zion must travail if she would see children born into the kingdom. Does not the God of Jacob love Jacob's children for the father's sake? Yes, He does. And when we call we shall see God will save His ancient people though there be but a remnant of them left. Then will the Lord put in force those influences which will "bring them from the north country and gather them from the coasts of the earth, and with them the blind and lame."

And how will they come? Verse 9 answers this: "They shall come *with weeping, and with supplications* will I lead them . . . for I am a father to

Israel, and Ephraim is My firstborn.” The afflictions through which they pass will bring them to repentance. They come weeping. Sorrow hath taken hold on them. They will come with supplications. They will plead with God. Then shall the nations say: “He that scattered Israel will gather him, and keep him as a shepherd his flock.” But I am anticipating my subject a little. I must return. See Jeremiah 31:18-21: “I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke; turn Thou me, and I shall be turned, for Thou art the Lord my God. Surely after that I was turned, I repented, and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim My dear son? is he a pleasant child? For since I spake against him, I do earnestly remember him still: therefore My bowels are troubled for him; I will surely have mercy upon him, saith the Lord. Set thee up waymarks, make the high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities.”

The house of Israel is here set forth under their leading tribe as in deep sorrow. They recognize the hand of the Lord upon them, and with repentance they return unto Him. They are ashamed of the past, and confounded by the sins of their youth. Then God’s compassion shows itself. “Is Ephraim My dear son? is he a pleasant child? for since I spake against him I do earnestly remember him still. There-

fore My bowels are troubled for him; I will surely have mercy on him." Then God cries out: "Turn again, O virgin of Israel, turn again to these thy cities." Thus the Lord in His tender sympathy for His own flesh and blood comes to His people with burning words of love. And instead of expected wrath they see the hand of mercy. And now I introduce a prophecy that I hardly feel myself capable of unfolding. It is beyond my powers to comprehend it in all its fullness. It is taken from Zechariah. It depicts things which will be wonderful to every beholder. It is where God takes the matter into His own hands; Himself directing the wonderful change in His people. You will find this in Zech. 12:7,8; the Lord begins this work with Judah for reasons which He gives. "The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David, and the house of David shall be as God, as the angel of the Lord before them."

This closely follows the great troubles through which they pass. The Lord shall defend the inhabitants of Jerusalem, and he that is feeble shall be as David, and the house of David as God.

But I have anticipated one point. There is to be great destruction of the Jews in that conflict because of their unbelief. This takes place just before their repentance. There is one passage of Scripture to

which I will call your attention. See Zechariah 13:8, 9: "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them: I will say, It is My people: and they shall say, The Lord is my God."

This gives the proportion that shall be cut off in that tribulation through which they are to pass. Only one third of the people shall escape. The Lord says He will bring them through the fire. He will refine them as silver is refined, and will try them as gold is tried. These are figures used in the Bible to depict the cleansing of the people from all defilement. For when water will not purify an article it is cleansed by fire. All impurities can be burned away which can not be removed by other means. Then will they call on the name of the Lord. This is the beginning of their repentance. God listens to their cry, and responds to them by saying, "It is *My people*." They answer, "The *Lord is my God*." Thus this blessed change begins, which ends in their complete restoration to Divine favor.

After this, He declares, He will destroy all the nations who have come up against Jerusalem. Then will He pour upon them such a power from on high as has never been seen before. Wonderful outpouring of God's Spirit will take place. But hear the Word of God on this point. Zech. 12:9-14 and 13:1:

"And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of *grace* and of *supplications*: and they shall look *upon Me* whom they *have pierced*, and they *shall mourn* for Him, as one *mourneth* for his only son, and shall be in *bitterness* for *Him*, as one that is in *bitterness for his firstborn*. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart. All the families that remain, every family apart and their wives apart. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

He reiterates in verse 9 what He has declared over and over again—the destruction of the nations which came against Jerusalem. Now follows His blessing on His people. "I will pour upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace and supplications." The Lord does this work. "I will pour out." He will endow the people, the Jews, with grace and supplications. They shall seek the Lord. They shall call on His name. For the outpouring of the Spirit comes with it, the seeking for, and the acceptance of God. What a soul-stirring

scene is here revealed! This is an amazing sight. "And they shall look upon Me whom they have pierced." This expression has always been a stumbling block to the Jews. They have rejected Jesus of Nazareth as their Messiah. But who is this "Me"? Somebody has been pierced. It is charged here that they, the inhabitants of Jerusalem, have pierced some one. It will not do to answer they have pierced no one, for what a man does through his servant, he does personally. It is true that Pontius Pilate gave his consent to the death of Jesus, and a Roman soldier thrust a spear into His side, but was not His trial and condemnation prompted and urged forward by the Jews of that day? Then the Jews, the inhabitants of Jerusalem, cried out, "His blood be on us and on our children." Thus they assumed the whole responsibility of putting Him to death.

Now the time has come to bring this crime home to the people who committed it. God pours out His Spirit on them and opens their eyes to see their sin. "And they look upon Me whom they have pierced." It fills them with anguish. Their souls, like Mary's at the cross, are pierced through with a sword. "And they shall mourn *for Him* as one mourneth for his only son." You may know practically what this means. You may have followed to the grave your only son, the hope of your house. What grief could be greater? All is darkness to you and yours. Just so to the Jews in that day. They will feel they have slain the hope of their house. They will realize they have brought upon themselves a terrible calamity.

“And they shall be in bitterness for Him, as one that is in bitterness for his firstborn.” Here the sorrow is a double one. An “only son” is gone; the “first-born,” the very joy of his father’s life, has been removed. In the firstborn the dignity and honor of the family are centered. In his loss the head of the family is overwhelmed with sorrow. Yet that is the figure the Divine Spirit uses to describe the grief of the Jews when their eyes are opened to see their sin. They shall be in great bitterness of soul. They shall be in anguish as they look upon Him whom they have pierced. But the divine revelation does not leave the matter here. “In that day shall there be a great mourning in Jerusalem, as the mourning of Hadad-rimmon in the valley of Megiddon.” The best king Judah had after David was Josiah. He served God aright, overthrowing all idolatry, and setting up the religion of Jehovah. He reformed the whole nation. Hence he was loved by all the people, and stood high in their esteem. In fact, the hopes of the theocracy were centered in him. But alas, an evil day came upon him. All great men and all good men do some one very foolish thing in life. Thus with Josiah, he went out to battle in a matter which did not concern him. He lost his life thereby. This was a fearful calamity to the nation, and they mourned for him as they had never mourned for any other king. All the people wept and cried out in their sore distress. This is the illustration the Word of God gives us of the Jews in that day. They shall all mourn. They shall all cry aloud and weep with a bitter cry.

“And the land shall mourn.” Every class from the highest to the lowest. “The family of the house of David apart, and their wives apart.” This was according to Jewish custom. The men and the women worshiped in different courts or compartments of their temple. Here is the royal family all weeping over their sin against their Lord. “Then the house of Nathan wept apart, and their wives apart.” I think this Nathan refers to the prophetic order, though it is not definitely known, as there were many Nathans. This is followed by “the house of Levi, and their wives apart.” Here we have the priestly order. They and their wives are mourning over the fact that they have apostatized from the true faith and have been teaching the people a dead religion. And then “the family of Shimei and their wives apart.” Who this Shimei was is not known, but I think it refers to the one who cursed David when he was driven from his throne by his rebellious son. This was an exceedingly wicked man. He represented a very bad class of Jews. Yet his descendants mourn apart and their wives apart. “All the families that remain, apart and their wives apart.” Therefore from the king on the throne to the meanest and the most wicked blasphemer in the land, all mourn for the crucified One. Was there ever such a scene presented before? Were there ever such lamentations in the world? Yet this singular thing, this peculiar thing, is foretold in God’s Word. All the nation of the Jews that remain after the calamity of that day shall weep and mourn for their Lord. Then will the Lord come and set up His king-

dom when they repent and turn to Him. Zech 14:4: "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north and half of it toward the south." Verse 8: "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be. And the Lord shall be king over all the earth; in that day shall there be one Lord and His name one." Here the declaration is made that "the Lord shall be king over all the earth." He will re-establish the Theocracy in the world. This is another affirmation that Jesus the Son of David is to reign on David's throne. Be kind enough to note this fact, that our Lord Jesus Christ shall be made king over all the earth in that day. This agrees with Jeremiah 23:5-8: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved and Israel shall dwell safely, and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of

Israel out of the north country, and from *all countries whither I have driven them*; and they shall dwell in their own land."

This fifth verse reiterates that Jesus, the righteous Branch, shall reign as king. He will "execute judgment and justice." Where is He to do this? It emphatically says, "in the earth." He is to rule over the nations on "the earth."

He has led them, His people, out of all countries to which He had driven them, and "they shall dwell in their own land." The Jew will be the leader in righteousness and "all nations shall serve the Lord." Listen to Zech. 8:20-23: "Thus saith the Lord of Hosts, It shall yet come to pass, that there shall come people, and the inhabitants of many cities. And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts. I will go also. Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem and to pray before the Lord. Thus saith the Lord of Hosts: In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you."

See the change which will be inaugurated when the Lord takes unto Himself His kingdom. All the nations will worship Him. The people of one city will propose to those of another, "Let us go speedily to pray before the Lord and to seek the Lord of Hosts. I will go also." Then men shall lay hold of a Jew,

even ten men, of the skirts of his garment, and will say, "We will go with you; for we have heard that God is with you."

Then Zephaniah follows with a song of triumph, 3:14-20: "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy; the King of *Israel*, even the *Lord*, is in the *midst of thee*: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not, and to Zion, Let not thine hands be slack. The Lord thy God in the *midst of thee is mighty*; He will save, He *will rejoice over thee with joy*; He will rest in His love, He *will joy over thee with singing*. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee, and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you; for I will make *you a name and a praise among all people of the earth*, when I turn back your captivity before your eyes, saith the Lord."

There are a few points in this quotation to which I would call your attention. The first is, "The King of Israel, even the Lord, is in the midst of thee." The Son of David, as the Lord, has now come and taken His place as the King of Israel.

Notice how often Jesus is set forth as King, yet

men will not receive this truth. He will ever dwell in the midst of His people. And in verse 17 He says, "He will save, He will rejoice over thee with joy He will joy over thee with singing." The *second thing to notice*, He "will make them a name and a praise among all people of the earth." The Jews when they return to the Lord will become the leading nation of the world. They will have a name above all others. For this state of things they are now preparing. They are pressing to the front as educators among the nations. They are taking a high position in the legislatures of many peoples. They are securing the wealth of the world in their own hands, which is seen by the large number of them controlling governments through their banking institutions. They are demonstrating that they are capable of the highest attainments in literature; in fact, many are authors and have written some of the ablest works of the day in science, art, philosophy, religion and many other departments of knowledge. Editors of the leading dailies in Europe are Jews. Many of them stand high as physicians; others are at the head of the legal profession. Thus we see that in every line they are coming into prominence. It is evident the Lord even in this day is preparing them for some great purpose. It would seem that when they return to Him, and He takes them back into His favor, then He will promote them and make them a name and a praise among all people. They shall no longer be a "taunt and a proverb, and a curse, and a byword," when He turns back their captivity and restores to them His ancient love for Israel.

How ought this to impress us? We who have our eyes open to see God's divine purpose for His ancient people ought to carry them daily to a throne of grace and plead with God to restore them to favor and thus to their own land. It will be the enlargement also of the Gentile world. We will be blest, in the blessing of His own race according to the flesh. Therefore our prayer ought to go up to God daily to save His ancient people.

LECTURE XII

THE JEWS

Résumé of last lecture. Moses' prophecy of their return to their own land. Then God will "multiply thee above thy fathers." The Lord's new covenant with Israel and Judah. The voice of joy and gladness in Jerusalem. Gentiles shall seek light from the Jews. The Jew as a missionary. Their transportation. "David shall never want a man to sit upon the throne"; nor a minister for the altar. Jerusalem shall be rebuilt. Prophecies in regard to Jews fulfilled. The Lord gathers Israel for His own sake. After that, they are converted, and receive gospel ordinances. The Spirit inspires them to every grace. Temporal blessings. Palestine as the garden of Eden.

The Church at fault; and has lost much in neglecting this race. Return to their own land being inaugurated.

IN our last lecture we discussed an amazing repentance of God's ancient people. We saw that this occurred immediately after a great tribulation that befell them while in a state of unbelief. This tribulation was brought to an end by the interposition of the Lord, in which the nations that had come up against Jerusalem were overwhelmed in a great calamity. This fearful disaster acted in two directions. One was to convince the peoples that there was a God in Israel who controls the affairs of men, and that He had not lost His ancient love for His own brethren. The other was to reveal the fact to the Jews that they had rejected their Messiah when He came in the flesh, and that God had brought on them all the troubles, and trials, and persecutions they had endured since that day. The Messiah appeared just as they were

about to be crushed under the powerful heel of the Slavonic, and other nations. He snatched a remnant out of the jaws of destruction when, I presume, every soul had given up all hope. This convinced them of their great crime of rejecting Jesus in the centuries past, and they acknowledge their fault and turn unto the Lord.

In this discourse I wish to consider passages of Scripture bearing on, and still further elucidating the whole subject. The first I will introduce is a prophecy from Moses nearly 3,500 years ago. He told them if when driven into captivity they should remember the Lord, and return to Him, that then He would turn their captivity. Deuteronomy 30:3-5: "That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out into the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee. And the Lord thy God will bring thee into the land which thy fathers possessed, *and thou shalt possess it, and He will do thee good, and multiply thee above thy fathers.*"

Here is the promise we have had so often before. This promise God is now fulfilling. They have begun their return to their own land. The population of Jerusalem is now more than half Jews, a thing that has not been since the destruction of the city under Titus. Not only so, but they are occupying other parts of their country, showing that the mind of this

people throughout the world is being turned to their ancient home. The prophecy bearing on this point is being fulfilled. It is proof to us that other portions of the same shall follow. He here tells them he will gather them from the nations whither they were driven, and from thence he will fetch them. He emphasizes the fact that He "will bring them into the *land which thy fathers possessed.*" He does not promise to colonize them in the United States, or in England, nor in the Sun-rise kingdom, nor any other fancied home of earth. But they are to occupy the land which their fathers possessed, and "*thou shalt possess it.*"

But notice He says, "He will do thee good, and *multiply thee above thy fathers.*" This implies they will be more numerous than they were in the days of their fathers. We have no accurate census of the Jews at any one period after they became a nation. Hence we can not speak definitely of their future numbers. But we know from this prophecy they shall be increased above what they were before. And from other Scriptures we learn that after their restoration the country will have to be enlarged beyond what it was in the days of their greatest prosperity under David and Solomon, to support their increased population. Under the latter their territory included all the country bordered by the Mediterranean on the west, south to the mouth of the river of Egypt, then south up that river to $28\frac{1}{2}^{\circ}$ N. latitude, thence east to the Red Sea, thence northeast through Arabia and the Syrian desert to the Euphrates River, thence west to the Mediterranean.

After their repentance and acceptance by God, we should look for a new state of things to be introduced by the Lord. We turn, and find this foretold in Jeremiah 31:31-34: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which My covenant they brake, saith the Lord. But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord, for they shall all know Me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity and I will remember their sin no more."

Here are some glorious promises to the children whose fathers were led out of Egypt. God made a covenant with them at Sinai, which they did not keep. Now the Lord makes a new one with the house of Israel, of which the purport is this: "Saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people." This is purely a gospel condition. And so general will it be that God says they will not have to say to one's "neighbor," or brother, "Know the Lord," for "they shall all know

Me, from the least of them unto the greatest of them. For I will forgive their iniquity and will remember their sin no more." Thus God pardons them and renews a covenant with them; which covenant they will never more break. Then He argues the case with them. He speaks of the stability of the sun, moon and stars, and of the sea, and of the offices they perform; and then asserts that if they depart from before Him, "then shall the seed of Israel cease from being a nation before Me forever." But listen to God Himself on these points. Jeremiah 31:35-37: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of Hosts is His name: If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me forever. Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord."

From this we perceive that God has no idea of casting off His people or giving them up to their own ways. The time, we trust, is not far off when the above changes will be brought about and the fulfillment of these things take place. And Jeremiah 32:42 confirms these things unto His people. "For thus saith the Lord: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." But in line

with the above let me quote from Jeremiah 33:7-11: "And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquities, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against Me. And it shall be to Me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I shall do unto them, and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it. Thus saith the Lord: Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of Hosts, for the Lord is good; for His mercy endureth forever, and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at the first, saith the Lord."

The first thing the prophet mentions here is that the captivity of both Judah and Israel shall cease. The Lord says, "I will cause this captivity" to come to an end, and "I will build them as at the first." Then He carries out His part of the covenant and cleanses and pardons all the iniquities they have committed against Him, and He makes them a joy and praise

and honor to all the nations of the earth who hear of this great work.

Then He tells them that though they feel their country is desolate and without inhabitants, yet the city shall be full of joy and gladness. The bridegroom and the bride shall join in songs of praises, for all shall recognize the hand of God in all these things.

Compare what Isaiah, the prophet, says corroborating the above, in carrying out this covenant of God with Judah and Israel. Let us read Isaiah 59:20-22 and 60:1-5: "And the *Redeemer* shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for Me, this is My covenant with them, saith the Lord: My Spirit that is upon thee, and My words which I have put in thy mouth, *shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed*, saith the Lord, *from henceforth and forever.*" "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the *Gentiles shall come* to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about and see: all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the *Gentiles shall come unto thee,*"

Here is a perpetual covenant that God makes with His people. His Word "shall not depart out of thy mouth nor out of the mouth of thy seed from henceforth and forever." They are thus to serve God after that, *every one of them*, without forsaking Him as many of them did in former times. And their children will take up the service where their fathers laid it down. So "all Israel shall be saved," as Paul has foretold. Every Jew will return to the Lord, and the Lord will never withdraw from His people. The condition of the world at this time shall be deplorable. "Darkness shall cover the earth, and gross darkness the people." These are expressions which foretell how sin and lawlessness will rule in the world when these great events take place. Darkness is an expression for ungodliness. Then ungodliness will universally prevail. The Spirit intensifies this revelation by saying, "And gross darkness" shall cover "the people." Ignorance, idolatry, superstition, positive opposition to truth, contentions among men, wars, bloodshed, public and private, robberies, frauds, blasphemies and every other form of sin, mentionable and unmentionable, will exist at that time. And then shall all things be brought to a crisis. For God's ancient people shall renounce their sin and shall receive the true light. For the Lord says: "Thy light is come, and the glory of the Lord is risen upon thee." Then He makes a marvelous declaration. "And the Gentiles shall come to thy light, and kings to the brightness of thy rising," verse 3. In teaching them the true religion, the Jew is to be advanced to his ancient

position as the head of the nations. And the Gentiles will come to him for the truth. They will seek for the same light from the Jew that the latter has received from on high. Even kings shall be found among those who are thirsting for righteousness.

They are commanded to lift up their eyes, and look round about. They will then see the Gentiles, as well as their sons and daughters, coming from afar. "The abundance of the sea shall be converted unto thee." This probably means that not only they who go down in ships to do business are converted, but probably the nations inhabiting the isles of the sea, and those peoples who live on the coasts thereof.

The next prophecy we shall introduce explains how all this will be brought about. The Jews themselves become missionaries to herald forth the truth of God. The religion of Christ was first preached to the Gentiles by Jews; at the close of that great "tribulation" which is coming on the earth they will again become heralds of the cross to all nations. When their eyes have once been opened to see their Savior, and they have accepted Him, the love of God will be so deeply rooted in their hearts that they will desire to tell all people everywhere of the redeeming power of their Lord and King. But let us now cite Isaiah 66:18: "*For I know their works and their thoughts: it shall come, that I will gather all nations and tongues, and they shall come and see My glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that*

have not heard My fame, neither have seen My glory ; and they *shall declare My glory among the Gentiles*. And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests and for Levites, saith the Lord. For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched ; and they shall be an abhorring unto all flesh."

In this passage God first (18th verse) declares He will gather all nations and tongues and "they shall come and see My glory." This of course implies all Gentile nations and probably any apostate Jews who have not yet returned to the Lord. "I will set a sign among them." This refers to the great miracles he has already wrought in the deliverance of the Jews and in the destruction of the hosts of Gog. It will be such a manifest interposition of Almighty God that Jew and Gentile cannot deny it. It will convince all that there is a God in the heavens. Then follows the

great missionary work of the Jews. God says, "I will send those that escape of them unto the nations, and they shall declare My glory among the Gentiles." With their new life as the people of God, they will so love our common Father that they will desire to preach Him to all the world. You all know something of the burning love and zeal of the new convert to our common faith. In this case every man who escapes will feel that he owes his life to the special grace of God. Therefore when God says, "I will send them to the Gentiles," they each cry out, "Here am I, send me." Then the prophet mentions nations by name, as an example of those to whom they would go. This catalogue includes all the known world at that time; some of them are in Africa, Asia and Europe, and "to the isles afar off." These willing converts go to them all and declare God's glory. Then another phase of their work appears. Their brethren shall be brought to Jerusalem as an offering to God. All the known modes of conveyance are mentioned as adopted by them for the transportation of those who are persuaded to embrace the religion of our Lord. In modern times a great many Christians earnestly desire to visit the Holy Land, to look upon Jerusalem and other places where Jesus was seen, and tread the streets where He passed by. So in that day, with their enlarged views of Christ as their Lord, and the fulfillment of prophecy in regard to all these things, every man will desire to go up to Jerusalem to worship the God of his fathers.

A new condition of things is spoken of here. "A

new heaven and a new earth" are mentioned. The Lord says, "I make this wonderful transition." But He does not go into the minutiae of this new state, but refers to it as a permanent thing, to illustrate that "your seed and your name" shall remain before Me forever. "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Or, in other language, Jerusalem shall be the center of all worship of God. A continuous service shall be rendered up from day to day. Thus shall all flesh praise the Lord. But I must hasten on.

Let me call your attention to Jeremiah 33:14 and 16-26: "Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. . . . In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our Righteousness. For thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel. Neither shall the priests the Levites want a man before Me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. And the Word of the Lord came unto Jeremiah, saying, Thus saith the Lord, If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season; then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne; and with the Levites the priests, My minis-

ters. As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David My servant, and the Levites that minister unto Me. Moreover the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, He hath even cast them off? thus they have despised My people, that they should be no more a nation before them. Thus saith the Lord, If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob: for I will cause their captivity to return and have mercy on them."

I need not comment on the first two verses in this quotation; but look at the next. "David shall never want a man to sit upon the throne of the house of Israel." This you see has not come to pass, for the house of Israel has been without a Prince for a long, long time. They rejected David's son in the person of Christ, and until they acknowledge Him they will never have a prince of the blood, though for 1900 years He has been waiting to assume the kingship. For God had promised to David, 2 Sam. 7:16: "And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever." Again He said to David, 1 Kings 2:4: "There shall not fail thee a man on the throne of Israel." Again, in Psalm 89:34-36, the Lord said: "My

covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by My holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me."

Now here we have not only the Word of the Lord, but the great God swearing by His own Holiness that He *will not lie* unto David in this matter. And just as long as the sun stands, is David's Son to hold the throne of Israel. It is just as certainly decreed that the Jews are to be restored as a nation, and that Jesus of Nazareth is to reign on the throne of Israel and Judah, as that there is a God of truth enthroned in the heavens. If this great prophecy fails of fulfillment, the whole Bible is destroyed, and the Christian faith has come to naught. Therefore the thrones of Judah and Israel shall be united under one king, the lineal descendant of David. And in addition God shall not lack a man to serve Him at His altar; for multitudes shall offer themselves to minister to God in His appointments. In verse 20 He argues this very point with all the people. God made a covenant with Noah that "while the earth remaineth seed time and harvest, cold and heat, and summer and winter, and day and night shall not cease." He now refers to this covenant with David: "For as the hosts of heaven cannot be numbered and the sand of the sea cannot be measured, so will I multiply the seed of David My servant, and the Levites that minister to me." Thus the Lord continues His argument to establish His eternal truth.

But notice verses 25 and 26, how strong the Lord makes this point! If He does not continue the Noachian

covenant of day and night, and the ordinances of heaven and earth, then, He says, "will I cast away the seed of Jacob, and David My servant, to be rulers over the seed of Abraham, Isaac and Jacob." Why does the Lord reveal this here in these verses twice, and thus repeat it? It was evidently to make the thing sure, and to enforce faith in the certainty of His promises.

The angel that made the annunciation to the Virgin Mary, of the birth of our Lord Jesus Christ, prophesied as follows in regard to His position and office. Luke 1:32, 33: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David. And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end."

Here are three distinct declarations made concerning the man Jesus, who was to be born. The first is, "The Lord God shall give Him the throne of His father David." The second, "He shall reign over the house of Jacob forever." The third is, "And of His kingdom there shall be no end." You readily see the first promise has not yet been fulfilled. He has not occupied the throne of David. The Jews rejected Him and chose Cæsar for their king. And from that day to this no prince of the royal line has sat on a Jewish throne. But as sure as God reigns in heaven, Jesus in the future will rule in Israel. The second point shall as certainly come to pass. "He shall reign over the house of Jacob forever." This will include both families of Israel. And then the

grand doxology follows as a natural conclusion, "Of His kingdom there shall be no end." Is this prophecy in regard to our Lord Jesus to fail entirely? Is God all-powerful to establish His word? Or shall we in our short-sightedness doubt His ability to fulfill His promises? Nay, nay, the Lord will carry out every iota, and make sure unto His people everything foretold in regard to His Son.

There is one prophecy in Ezekiel which has been very much neglected, in regard to the restoration of the Jews to their land, the motives which prompt God to favor and bless them, their enlargement, with the high state of gospel privileges they shall in the future enjoy. It is found in the 36th chapter, verses 21-38. It begins with the declaration: "I had pity for Mine Holy Name, which the house of Israel had profaned among the heathen, whither they went." Man's nature is always assimilated to the nature of his God. A people is expected to grow in likeness to the character of the being they worship. The life of Israel had been so shameful among the nations whither they were driven that God felt they had brought reproach on Him. To redeem His own good name among them He gathers them into their own land, and makes them a holy people. The Lord had also suffered in reputation by all the ills that had befallen Jacob. He was adjudged one that was not able to defend and protect those who were called by His name. Hence they cried out against the supposed weakness of Jehovah. The Lord says, "I will sanctify My great name . . . and the heathen shall know that

I am the Lord when I shall be sanctified in you before their eyes." Therefore God will make them a holy people, that they may redeem Him from the bad odor in which their wicked conduct had brought Him. But lest they should take praise to themselves in the case, He says, "I do not this for your sakes, O house of Israel, but for Mine Holy Name's sake, which ye have profaned among the heathen." You have always been a rebellious people, you have willingly forsaken Me and traduced Me before the wicked, and it is not for your sake I now favor you, for you are very unworthy, but "I do it for My sake." Then He adds a glorious promise of restoration, verse 24: "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." How often do we meet with just such Scriptures as this! We have already seen that the Jews are to be gathered into their own country, from every land whither the Lord had driven them; from the north and the south, from the east and the west, and from the isles of the sea. Here He confirms this with a most positive declaration. And from what follows it seems they were not turned unto their Lord before they came back to their own land, for He says, verses 25-27: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put My Spirit within you,

and cause you to walk in My statutes, and ye shall keep My judgments, and do them." Here they are converted; here they are introduced into the Gospel state. The ordinance that confirms them as members of the kingdom of heaven is administered. The Lord does this work. He says, "I will sprinkle clean water upon you and ye shall be clean." Whatever controversy there may be among Christians in these days in regard to baptism, there can be no doubt how the Lord will administer this rite when the Israelites are brought back to the covenant of their fathers. Their ritual of worship has made them familiar with the cleansing of the Bible. They have known the meaning of the sacrificial offerings when they have brought a bullock, or lamb, or goat, and having slain it, and caught the blood in water, confessing their sins, they have been sprinkled therewith, and felt relieved of their guilt. Or taking the ashes of the red heifer with water, they were sprinkled, and washed away an evil conscience. But they had no service in their sanctuary in which water alone was used, until the Messiah came. Since that time it has been employed; and here the Lord instructs His ancient people how He will purify them when He brings them back to their former home. This sprinkling is to cleanse "from all your filthiness, and from all your idols." Every stain on their lives shall be washed away.

This change will be marvelous; it will lift them to the highest plane of Christianity. It will make a complete revolution in their inner lives. God says:

“A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh and I will put My Spirit within you,” etc. We see from the above language that the Jews are to be endowed in that day with the greatest degree of spirituality. Grant any man the above gifts, and he will show forth the “fruits of the Spirit,” in the full reformation of his life and entire consecration to the service of his Master. He will be a child of God with no uncertain character. After this the Lord promises them temporal blessings in their restoration to Palestine. Read verses 28-30: “And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God. I will also save you from all your uncleanness: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.”

How beautifully expressive of the favor of God are these verses! The Lord becomes their provider and causes the fields and the orchards to bring forth their increase, that there shall be no more famine in their country. These things are all founded on the promise given here: “Ye shall be My people, and I will be your God.”

And now tasting the goodness of God in so marked a manner, it fills them with shame that they have been so unmindful of His love and mercy. But give heed to what the Lord says in verses 31 and 32: “Then shall

ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel."

Then follows a further rehearsal of prosperity to be bestowed upon them. Their cities and wastes are to be rebuilt, their barren land tilled and become as the garden of Eden. The Lord expresses all this better than I can. Read verses 33-37: "Thus saith the Lord God: In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places and plant that that was desolate: I the Lord have spoken it, and I will do it. Thus saith the Lord God: I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock."

One word as to this closing verse: "I will yet for this be inquired of by the house of Israel, to do it for them." The spiritual house of Israel, the Protestant Church, has here a duty laid on her to seek from God the restoration of His ancient Zion. We who love the Lord ought to spread this matter daily before our

Father, asking Him to take back His people, and for His own sake to save them, that they may glorify His name. If the whole Church were to unite in laying this matter before the throne of God daily, how long would it be before that "Spirit of grace and supplications" would be poured out on Israel, and they would come in multitudes seeking their long rejected Savior? I tell you the Lord would speedily hasten to the relief of His ancient people. And why do not all the Lord's servants take this thing to heart and give their Master no peace until "all Israel shall be saved"? The answer is, unbelief has fallen on the Church, and the saints do not have faith in the restoration of the Jews, nor do they desire it. God says: "I will yet for this be inquired of by the house of Israel to do it for them." When His spiritual Israel is awakened, then the literal Israel will call on Him and be saved.

We have now considered the predictions in regard to this interesting people from the time of Moses until prophecy ceased. We have seen His words uttered nearly 3,500 years ago fulfilled to a letter, and that the Jews are scattered among the nations of the earth. That they have been robbed and ill-treated as no others ever were before. They have been shamefully persecuted by different nations without any natural causes. Yet they have maintained themselves as a distinct race in what seems a miraculous manner. No other family of man has had a similar experience. Hence we conclude God has preserved them for some great purpose of His in the future. They are the people from whom came salvation for the world. All the

prophets, all the apostles, all the writers of God's Word, were of them. Our Lord whom we adore Himself sprang from this race. Does not our blessed Savior regard them with greater affection than any other nation on earth? And is it not an unnatural thing that those who profess to love our Lord Jesus Christ, should hate, and ill-treat, and persecute the family from which He sprang? As He delights in them for the fathers' sake, ought not those who reverence Him, also hold in honor and respect those of the same blood?

We have all decided in our minds that, as "blindness in part has fallen upon the Jews until the fullness of the Gentiles be brought in," we are to pass by God's ancient people in our efforts to win men to Christ. The truth is, we owe a great debt to the Hebrews and we cannot discharge that obligation unless we put forth every effort privately and publicly to preach Christ unto them. Already the Church has lost much in this line. Having failed to win them as friends to the true religion, many of them have fallen under the power of infidelity and skepticism, and have become active enemies of the truth, doing all they can to turn people away from Christ and the Christian faith. The secular press of Europe at this day is dominated by Hebrew editors, and they are no friends of the Christian religion. They are poisoning the minds of many against the truth. And, as the form of Christianity they meet with in those countries is only a travesty of the true faith, their attacks find a vulnerable point, in which to do execution

against the Church. Still further, the largest theological seminary in the world is carried on in the interest of error and is dominated by a Jew (Abassi by name) converted to Islamism. It is the school of the false prophet at Cairo, Egypt. It has 10,000 pupils who, as missionaries, are penetrating the dark places of the earth and spreading the doctrines of Mahomet.

Now, as it is acknowledged that many of the ablest men of the world at this time are Hebrews, and as they are coming to the front as legislators, as politicians, as lawyers, as physicians, as authors, as financiers, as bankers, as merchants, etc., it becomes the church of God to put forth every effort to turn their power, their wealth, their influence, to the support of true religion. The people of God are not awake to the importance of this undertaking; nor to the possibilities in the future, to the Church, should the Jew aid in promoting the glory of God in the earth, instead of fighting Him and His truth. And if they are blinded in part, it does not mean that their case is hopeless. More than 1,000 Jews are annually confessing Christ as their Messiah. The more intelligent among them by the logic of events are being driven into infidelity, rejecting all revelation, or they are forced to accept Christianity. But, brethren, the signs of the times indicate that we are in the "last days." And one of the evidences of this is the fact that the Jews have already begun their return to their own land. Many more would enter but for an edict of the Sultan of Turkey in 1891, in which he forbade their return. Still this did not stop them. By bribing the custom-

house officials, they are passed through and are securing homes both in the country and cities of their fathers. The good work has started and will probably never cease until the Lord's plans are perfected. And so the world is in a state of expectancy. All classes are preparing for some great change or revolution. A growing anxiety is felt; the nations are becoming perplexed; men's hearts begin to fail them looking for the things which are about to come on the earth. We, the people of God, know what all this means. The day of our redemption draweth nigh. The Son of Man is preparing to come, and overthrow the powers of Satan, and take on Him the government of the world. What remains for us is to return to the Lord ourselves, and then lay the affairs of Christ's kingdom before our Master daily, and pray for the salvation of Jew and Gentile.

LECTURE XIII

THE DESTRUCTION OF THE MYSTICAL BABYLON AND CALL FOR GOD'S PEOPLE TO COME OUT OF HER

Ancient Babylon. Its fall and desolation. The Babylon of the New Testament. The mother of harlots. Drunken with the blood of saints. Who slew the saints? The Papacy. The latter described in Scripture. "Come out of her." Babylon came in remembrance before God. Sodom and Gomorrah swept from earth by fires of heaven. Babylon shall be rewarded double for all she has done unto God's saints. Torment and sorrow given her. Her destruction shall come in one day. Shall be burned with fire.

THE apostle Paul wrote to Timothy giving him an account of the great apostasy that was to take place in the Church. In 1 Timothy 4:1-5 he described it in language such that any Bible scholar may know what it is. He says: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer."

Here the Spirit of the Lord has given the child of God five different tests of the Apostasy, viz.: "(1) Giving heed to seducing spirits, and doctrines of

devils; (2) speaking lies in hypocrisy; (3) having their conscience seared; (4) forbidding to marry; (5) and commanding to abstain from meats." These are the evidences of a church fallen from the faith. Then He adds, verse 6: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained." Revelation 18:4,5: "And I heard a voice from heaven saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

This is a remarkable text. "Come out of her" is the mandate. It is made to God's people. A voice from heaven was heard. In this case it was not the voice of an angel; for no angel or mere messenger of God could say, "My people." Therefore it was God whose voice was heard. It was God who said, "Come out of her, My people." The authority was then Divine. The command is binding.

Out of what are the people of God to come? We look back to the second verse and we find an angel "cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornications, and all the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her

delicacies." Then follows the command, "Come out of her, My people," her, that has become a "habitation of devils," and a "hold of foul spirits," and a "cage of unclean and hateful birds." They are to sever their connection with the body which is thus described.

To grasp this subject fully, it is necessary to go back to ancient Babylon and study a few things in regard to her, and then see what is meant by this mystical Babylon. The former was a great conquering power. It was a tyrannical government, subduing many nations and bringing them into subjection. Israel also was brought into captivity by this people, and more or less cruelly treated. Babylon was built so strong that it was thought she could not be destroyed. Her walls were 200 cubits high and 50 cubits thick. The inhabitants were puffed up with pride because of their supposed security. They were not concerned that the nations armed themselves against them. How was it possible at that period of the world's history for any machinery to batter down such walls? Yet the Lord pronounced judgments against that place. Not only was the city to be taken and destroyed, but it was to become a desolation. Jeremiah 50:13 says: "Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues." The history of its capture by Cyrus is familiar to all scholars. This city had held God's people in captivity and would not relinquish its hold on them. The Babylonians

became great offenders against God. They had set up all manner of graven images and worshiped them. "For it is a land of graven images, and they are mad upon their idols," says Jeremiah 50:38. So the Lord brought against them the Medo-Persians of the north, who overthrew their country and took their city. Those immense walls, which were supposed to be impregnable, were thrown down, and the inhabitants slaughtered. Cowardice marked their conduct and they became an easy prey to the invaders. None were found to defend their king in his palace. They all fell before the conqueror.

Now what was the sequel? The prophets had foretold its future. It was to be a desolation. No man was to dwell there. It was to be a place for wild beasts. And so completely has this been fulfilled that there is great difficulty in locating the place. That whole country is so full of old ruins that travelers are now in doubt as to its exact situation.

From this you can get an idea how complete the destruction has been. Travelers tell us that the Arabs will not pitch their tents on what is commonly supposed to be the site of that ancient city. For it is "a land wherein no man dwelleth, and nothing but the howling of wild beasts and screeching of the owl can be heard. The pride and the glory have passed away."

I will now call your attention to another historical and prophetic fact connected with the fall of this city. It is that God did not forsake His people in this, their captivity. Jeremiah 51:5,6: "For Israel hath not been forsaken, nor Judah of his God, of the Lord of

Hosts; though their land was filled with sin against the Holy One of Israel. *Flee out of the midst of Babylon and deliver every man his soul; be not cut off in her iniquity; for this is the time of the Lord's vengeance; He will render unto her a recompense.*" We have no account of any of the Jews suffering at the hands of the invaders. Cyrus, who was their friend, took them under his protection and afterwards restored them to their own country. And while it was a day of God's vengeance on the Babylonians for their iniquities, yet He commands His people to flee from the city and save themselves. The Lord says, verse 9: "We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted even to the skies."

Notice how suddenly this destruction befell them; 51:8: "Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed." The city was captured by night. Cyrus had turned the water of the Euphrates from its regular channel and drained it off into lakes prepared for it. He marched down the stream, and finding the two-leaved, or river-side gates open, he entered the city. The army of Babylon and the inhabitants, the king and all the great men, princes and high estates, were full of wine, and all perished before the morning dawned. And the city with its gates was burned with fire. No alarm was raised. Destruction fell on them so unexpectedly that they knew not the city was captured until they faced death. And the word of the Lord has

been fulfilled in this case, wherein it says, verse 37 : "And Babylon shall become heaps, a dwelling place for dragons, and an astonishment, and an hissing, without an inhabitant." I need not pursue this point further.

We have found ancient Babylon a remarkable city in size, remarkable in its defenses, and suddenly cast down and destroyed. Its end was a desolation, never to be inhabited. We will now turn to the Babylon of the New Testament.

What is meant by the Babylon of the New Testament? In the seventeenth chapter of Revelation God Himself explains it. One of the seven angels which poured out the seven last vials of wrath, came and talked with John upon this subject. He said (verse 1) : "Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters." The true church of Christ is represented in the Bible by a bride, a pure, godly woman; a false, or an apostate church, by a fallen woman. The angel invited John to come with him, and he led him out into the wilderness and showed him such a woman. John says (verse 3) : "I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

Here this woman has inscribed on her forehead in emphatic letters: "*Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.*" The true name of the woman is not given. She is described in the following verses so that there need be no mistake in knowing who she is, though the language implies there was something mysterious about her. She is called "Babylon the Great." The common interpretation of this is that it refers to papal Rome. As ancient Babylon was the head of the ancient world, so papal Rome claims to be the head of the Christian world. But if this be the true meaning of the Scriptures on this point, then must the other characteristics of the woman also be true. She is also the mother of harlots. Spiritual adultery and spiritual fornication, in the Scriptures, refer to leaving off the service of God and worshiping devils. It is simply forsaking the true God and bowing down to idols. It is taking another for husband, and not the Lord Jesus Christ, who is the Bridegroom of the true church. As for this being true of the Papacy, all you have to do is to enter any of their so-called churches, and see the idols on the right of you and on the left of you, and look forward to their altars and behold images of men and women, before which they all bow and worship.

But if this does not identify the Papacy sufficiently, then let us read verses 6-8: "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the angel said

unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."

It is shocking to see a drunken man. But it is much more so to see a drunken woman. Now this is the very figure God uses here. But it is strengthened by adding that of a fallen woman. Here is such an one reeling and staggering under intoxication. And what increased the horror is that she is drunken with the "blood of the saints."

Savages who wish to madden themselves for cruel deeds, and the slaughter of their enemies, often drink the blood of their foes. It is said it excites them to the greatest fury. Then here is this woman "drunken with the blood of the saints and with the blood of the martyrs of Jesus." What body of people calling themselves a church, have slain the saints of God? Who is it that shed the blood of the martyrs? It is none other than the Papacy. In attestation of this point I refer you to the countless multitudes of God's faithful servants slain in the valleys of Piedmont, the ancient Waldenses. Who put them to death? Who slaughtered the Huguenots of France? Who prompted the murdering of men, women and children on St. Bartholomew Day, in which 70,000 souls perished? Who was

it who slew the Albigenses of the south of France? Who was responsible for the butchery of 30,000 Protestants in Holland and the Netherlands under the Duke of Alva? Whence proceeded the orders in England which culminated in Smithfield's fires, wherein multitudes of God's saints perished? But above all, who is the father of the Inquisition, that sacrilegious and most infernal conception of Satan, to destroy and uproot the people of the Most High God from the face of the earth? It was unquestionably the most fiendish and diabolical scheme that ever was invented. And what is marvelous, it continued for centuries. It desolated Italy, Austria, Poland and the Catholic states of Germany, and in fact every Romish country of earth. Who was responsible for all this? We answer, the Papacy.

Then we locate this "mother of harlots, and abominations of the earth." The angel continued and said, "I will tell thee the mystery of the woman and of the beast that carrieth her" (verse 8). This beast (a tyrannical government) "shall ascend out of the bottomless pit, and shall go into perdition." It was a scheme born in hell. When it shall run its course it shall descend whence it came. Now a remarkable revelation is made. It is that the men whose "names were not written in the book of life from the foundation of the world" will be astounded when they discover they are lost. I have no doubt many of them were zealous members of this false church. I have no doubt they bowed down to the images men made with hands, and worshiped them. I have no doubt they called on

Mary the mother of our Lord to intercede for them. I doubt not they sought the aid of Peter, of Paul, of John, and of the countless other saints of God. And with all this, they are amazed when they see the whole false system of the Papacy sink to perdition.

But before closing this point let me quote from the final verses of this chapter, to show how clearly God has marked out the Papacy as the apostasy; this woman drunken with the blood of the saints. Revelation 17:15-18: "And He saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her *desolate and naked, and shall eat her flesh*, and burn her with fire. For God hath put in their hearts to fulfill His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth."

"The waters which thou sawest," etc., mean the great number of nations over which the Papacy had held control. Rome, like Babylon, has ruled over many different peoples. But the time is coming when the very governments which have been so subservient to her, shall turn against her, and hate her as they formerly loved her. What could be a stronger expression than to "hate the whore, and make her desolate and naked, and eat her flesh and burn her with fire"? What a change has come over the world in regard to the Papacy in the last thirty-five

years! She is tolerated, but despised by the nations that formerly sustained her. And the time is not far distant when this prophecy will be literally fulfilled.

Now see the last verse in this chapter: "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." What city has reigned over the kings of the earth? It is Rome. Nothing can be plainer than this language. This fallen woman carried on the back of the beast of monarchical governments, is that apostate church which claims dominion over the souls of men.

This fourth verse says: "Come out of her, My people." This system of iniquity is to be destroyed, but God has a few faithful followers in her bosom and He will save them from the impending calamity. Come out, "that ye be not partakers of her sins and that ye receive not of her plagues." Revelation 14: 8-11: "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, *because she made all nations drink of the wine of the wrath* of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

What language could be plainer in regard to the destruction of Babylon than this? The time of the end has come. That great system of error and vice, that system so dishonoring to God's only Son, has run its course. This is probably the greatest enemy the true church of Christ has in the world. And I presume it will be the last destroyed. The reason she is to be overthrown is "because she made all nations drink of the wine of the wrath of her fornication." She taught them a new kind of idolatry. She held the cup to their lips and they drank. She induced them to join in that spiritual uncleanness so offensive to the Almighty. Babylon, full of pride, and arrogance, and haughtiness, said, "I am a queen and shall see no sorrow. I am no widow that I should put on garments of mourning. I dress in scarlet and purple and fine linen." She knew not what one day should bring upon her.

Then when the seventh angel poured out the last vial of wrath into the air, a voice from the throne of God said, "It is done." Verse 18: "There were voices and thunders, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great." Revelation 16:19-21: "And the great city was divided into three parts, and the cities of the nations fell; and *great Babylon came in remembrance before God*, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone

about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

This language gives us an idea of terrible convulsion in the world. Revolutions and commotions among the nations shall exceed anything ever known before. We have heard of wars, and rumors of wars. We have read of great upheavals among men. Yet so "mighty an earthquake, and so great" had never been before. All this is because "great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath." This language implies that God had allowed His forbearance and long-suffering to outweigh His justice for a season. He had tolerated the evil conduct of men, or had not aroused Himself to punish them. He had mysteriously put up with their abominations. But now the great city is come up in remembrance. He will require of her an account for all her doings. His patience with her is now exhausted. For "her sins have reached unto heaven, and God hath remembered her iniquities." The Lord said he had heard in heaven of the abominations of Sodom and Gomorrah. He decided He would "go down and see whether they have done altogether according to the cry of it, which is come unto me." He found the wickedness too great to suffer them to remain any longer, and He swept them with the fires of heaven from the face of the earth; they were destroyed with all their ungodly hosts, and sunk beneath the waters of the Dead Sea. In the same way Great Babylon has come up in re-

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membrance before God. For her sins she is now brought to judgment. Her iniquities are recalled. Divine justice comes forth to rectify the great wrongs done, under the garb and sanctity of holiness, upon the saints of the Almighty. Abel's blood cried from the ground, and God heard the cry and called on Cain for an accounting. And Cain said, "My punishment is greater than I can bear." Here the blood of millions of God's saints, under the throne, cries for vengeance. The earth has been polluted for centuries past by the shedding of innocent blood. How many millions languished in the prisons of the inquisitions and died there, will never be known until the day of reckoning from on high. How many perished by instruments of torture, used to make them confess crimes they had never committed, eternity alone can reveal. How many were broken on the wheel; how many were racked, from which they died, will never be known. How many millions were burnt at the stake, how many were quartered, how many were sawn asunder, cannot be computed.

As Jacob said of Simeon and Levi: "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel." Ah, the secrets of modern Babylon are more fearful than anything recorded in history. No tongue can express their enormity, nor pen describe them. No human justice can possibly be visited upon them. Hence God Him-

self takes up the case. He says, "Vengeance is mine, I will repay." So (Revelation 6:10, 11) the souls of them that were under the altar, "that were slain for the Word of God, and for the testimony which they held, . . . cried with a loud voice, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? . . . And it was said unto them that they should rest a little season," until their fellow-servants should be slain as they were. God tells us the degree of punishment to be meted out to them, in Revelation 18:6-8: "Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

I heard a venerable minister of the gospel, a man of great learning, say that "fifty millions of the Lord's servants had suffered martyrdom by the terrible persecutions of the Papacy." This I have no doubt was an exaggeration. Yet it is the judgment of a great man in regard to the number of the saints who have perished by the wickedness of this blood-thirsty power. Now the Lord lays down the measure of punishment that shall be visited on her. "Reward her even as she rewarded you, and double unto her double accord-

ing to her works: in the cup which she hath filled fill to her double." Here is the rule of heaven on this point. If the punishment is to be in kind, then where she has quartered 10,000, 20,000 shall receive the same. Where she has put to the torture 20,000, 40,000 shall suffer likewise. Where she has driven 30,000 to the dens and caves of the earth to hide and save their lives, 60,000 shall drink of the same cup. Where 40,000 have been burned at the stake, 80,000 now take their places to atone for their blood. The Lord says, "Double unto her double according to her works."

Not only so, where she has left off her proper work of preaching the gospel and has lived on the fat of the land, and exalted herself, and by pride and arrogance assumed to be above law and governments, and "hath glorified herself and lived deliciously, so much torment and sorrow give her." Just to the position she has exalted herself, to such a degree cast her down. As she hath lorded it over others, so humiliate her in shame. As she hath glorified herself, so cast dishonor on her and thrust her down to ignominy. Torment is one of the strongest words in the English language. It expresses the most exquisite suffering. The punishment of the lost in the lower world is described by this word. Here it is applied to the Papacy. "So much torment and sorrow give her."

Notice another point in this discussion; it is that her plagues are to come on her suddenly. It seems there is no warning given her. Ancient Babylon fell in one night. From the king on the throne to the

lowest private in his army, not a man had a thought that the city would be taken. So here Mystical Babylon is to fall in one day. The Word of God is explicit: "Therefore shall her plagues come in one day, death, and mourning, and famine." All the calamities flesh is heir to, seem to be included under this language. There will be no warning voice raised to tell them of their danger. It shall "come in one day." Verse 21 says: "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." It is suddenly and with violence to be destroyed. And like ancient Babylon, it is to be a desolation and no more found.

And another point in her overthrow must be noted. "She shall be utterly burned with fire." This is very strong language. It means in some sense what it says. God intends to destroy Mystical Babylon, just as He fulfilled His word in the destruction of ancient Babylon. He says here, "She shall be utterly burned with fire." When we see such expressions in the Word of God we naturally interpret them in a figurative sense. But did not the Lord threaten Sodom and Gomorrah with destruction, and say He would "consume" them? Was it not by fire that He destroyed those cities? Now when He says He will "utterly burn up Babylon with fire," is it impossible for a literal fulfillment of this thing to take place? It would be just as easy for the Lord to burn all the place with volcanic fires as it was to rain fire

and brimstone on Sodom and Gomorrah. In fact, the whole region of country around Rome is underlaid with the proper elements for destruction by volcanic action. Yet we are so unbelieving that the Lord, to strengthen our faith, followed up this utterance by saying, "For strong is the Lord God who judgeth her." I have no doubt the Lord will destroy her in such a manner that when it takes place all shall see that whether literal or figurative, it will be just as complete as though it were by fire.

Then this is followed by the lamentations of the "kings of the earth who have committed fornication and lived deliciously with her," mourning for her loss. They stand afar off for fear of the smoke of her burning and her torment, and cry, Rev. 18:10-19: "Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble: and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The mer-

chants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate." Here all partisans of the Papacy mourn and weep over her fall.

But, on the contrary, in verses 20 and 24 all heaven rejoices over her overthrow. "Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her."

"And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

LECTURE XIV

WHEN MAY WE FROM THE SCRIPTURES REASONABLY LOOK FOR THE COMING OF OUR LORD?

Difficulties. Yet not entirely in the dark. A time to lift up our heads, and enlargement. The Word preached as a witness. The Gospel has now reached the greater part of the world.

(1) Argument from the continuance of the Papacy. Considered as a civil power. The triple crown of the Pope. His assumptions; continued 1,260 years.

(2) The Papacy as a persecuting power. The two witnesses to be persecuted 1,260 years. The Paulicians. Their faith. The burning of the Bible. The Papacy as an apostate church. Idolatry and superstition and all abominations reached a climax in the seventh century.

(3) The Jews are to be punished "seven times." Moses' charge to Israel. Jerusalem trodden down until fullness of the Gentiles. Zedekiah dethroned, and overthrow of the kingdom. To continue till "seven times." Therefore we are in the "last days."

THE Lord Jesus said, Matthew 24:36: "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Here we see the folly of all those enthusiasts who fix a definite time for the second coming of Christ. "The day and hour," here used prophetically, would mean that we cannot set any "month or year" in which the Lord will return. And no man having a thorough knowledge of God's Word would think of pointing out the specific period for this event.

Yet the Master did not leave us entirely in the dark. He has told us of certain great things which are to take place before He comes. He said to His disciples there should be "signs in the sun, and moon,

and stars, and on earth distress of nations, with perplexity; men's hearts failing them for fear," etc. And He then adds, Luke 21:28-31: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." "Behold the fig tree, and all the trees: when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." And to keep us from carelessness and indifference he urged us to "watch" and "look" for him, for he would appear when most men would be asleep, and many would doubt, saying, "Where is the promise of His coming? For since the fathers fell asleep all things continue as they were from the beginning." Few, if any, Christians are living as though his coming were near; and the wicked have no expectation that he ever will come. Yet we are living in the "last days."

There is a time for the people of God to "look up, and lift up their heads." There are certain events which will convince them that Jesus is nigh, and that He is nigh "for their redemption." It is not a time of sorrow, but of deliverance. It is a time for their enlargement. It is a time for them to take on new life, and cast off the gloom of despondency and darkness; and to be clothed in light. I know there are some Christians who dread the coming of Christ. Just as well to think of the wife dreading the return of her husband, or the mother the return of her long absent

son, as for the intelligent child of God to fear the coming of his Lord. It is to be a day of deliverance from the power of Satan; it is enlarged service for the Master; it is the realization of many a fond dream, and the entering on the glories of the Messiah's reign on earth. It will be truly a time of rejoicing to all the saints.

I. With this let us take up some of the points showing us where we stand in God's great plan. The first thing we consider is the Savior's own declaration that all nations are to have the gospel preached to them before He comes. Read Matthew 24:14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." He does not say they are all to be converted. So far in the world's history no nation ever has been converted. Nor does He say they are all to receive this gospel; no nation in its entirety has ever done so. But the gospel is to be preached as a witness. I take this to mean that every man in every nation will have heard enough of God's truth to make him responsible for his condemnation if he should be lost. There are thousands of people in the world who have learned enough of God's truth to save their souls, who never attend a church, nor care for God and religion. The Word has been a witness unto them. They know what Christ came into the world for; they know what salvation is; they know theoretically what the scheme of salvation means to the world. Yet they smother all this knowledge in their bosoms and go on unto death. In this sense, God's Word is to be

preached unto all nations for a witness. They are to hear the message directly or indirectly; it will condemn them, if they do not heed it. We may ask the question, how nearly has this result been reached? How large a portion of the earth is without the Word of God? We may answer, the gospel has been preached to every nation in Europe, and to all of North and South America. I believe it has reached almost all the islands of all the oceans of the world. Then it has been preached in all parts of Asia, except Thibet, Afghanistan, Beloochistan, Turkestan, Mongolia and Siberia. Dark Africa lies before us, with but little done in her compared with what has been accomplished in other fields. But all South Africa has the gospel preached to it. Then we have a line of missions from east to west in the region of the Congo Free State. They are reaching from that great river north and south and are raising the banner of the cross in many different places. But much of North Africa, as well as central South Africa, originally called Ethiopia, is without missionaries.

With the new impulse given to foreign missions in the past dozen years by the youth of both sexes giving themselves to the work, how long will it be until every nation shall hear the gospel?

The secretary of one of our foreign missionary boards answers this question by saying: "If the Church will do her duty now, the gospel might be preached to every creature in a quarter of a century or less from this time." Another secretary says: "It might be answered that probably in the very near

future the gospel will have been preached to every nation, in the sense that some missionary will have proclaimed the truth within the boundaries of every nation, but the evangelization of the world . . . is a process which will require time." Thus we see that the great test the Savior gave us of the end of the age, the "preaching the gospel in all the world for a witness," may be accomplished within the lifetime of the men of this generation. The day and hour of course no man knows. But we can see that the world is looking forward to great changes in the near future. The people of God should study these things and strengthen their own faith by looking for the Lord's appearing. For the end of this witness-bearing may be nearer than we suppose. Let us not make the common mistake of expecting the world to be converted or evangelized before the Lord comes.

II. The strongest Bible argument showing that we are nearing the end of this dispensation is founded on the continuance of the Papacy. The Word of God is very explicit that that power is to continue for 1,260 years. For proof, see Dan. 7:25, and 12:7; and Revelation 11:2, and 11:3, and 12:6, and 12:14, and 13:5. Here are seven different times God tells us in prophetic language that the great apostasy is to prevail for a "time, times and a half," or "forty-two months," or "1,260 days." Nothing could be more explicit. But the great difficulty with us is to know when that power arose, and from what to date its beginnings. Still there is another difficulty; that is, the Papacy arose gradually, and did not take on its great

assumptions of power at any one time; and we must look for it to come to an end in the same manner. Let us consider it first as a civil power. In the prophecy of Daniel he foretells the division of the Roman empire into ten kingdoms. These were called horns. Among them appeared another little horn. It was diverse from all the others. It had a mouth speaking great swelling words. It obtained supremacy, and suppressed three other horns of that empire. We readily see the interpretation of this. This little horn was the Papacy. The Pope of Rome as the head of the Church wore three crowns, as evidence that he reigned over three earthly kingdoms.

We do not intend to go into all the minutiae of the history of the assumption of civil power; but to make this argument clear it is necessary to recapitulate a few points mentioned in a previous lecture. There was a great controversy in the ecclesiastical world over this matter. The conflict was sharp. Other bishops beside that of Rome were ambitious to have the pre-eminence. Alexandria, Jerusalem, Antioch, Constantinople and Rome, all contended with their peculiar arguments for the supremacy. It was finally narrowed down to the two latter. The first victory in favor of Rome was gained in the year of our Lord 533. The Emperor Justinian declared the bishop of Rome (John II.) the head of the Church. But this did not end the contention. The bishop of Constantinople would not yield, and submit to this decree of Justinian. He held that the seat of empire was in the East, and the ecclesiastical authority of the world should

also be there. Thus with bitterness the strife continued until in the first part of the seventh century, when the bishop of Rome gained a second victory. Phocas, the emperor, declared Boniface III. or IV. the universal bishop and head of the Church. He thus became a king or governor of the state and exerted authority in civil affairs. From this time forward we see him acting as an ambitious ruler among men. He reached out more and more, and assumed that God had given him divine authority over all matters in the world. Not only did he soon have three crowns on his own head, but claimed the right to control all other nations. No man was permitted to sit on any throne of Europe without securing the consent of the Pope. He claimed the right to crown with his own hand every man who ruled throughout Christendom, until Bonaparte, that great scourge of Romanism, arose. He humiliated the Pope, by having him present at his coronation, yet placing the crown of France on his own head.

Let us see how long this state of things continued. Prophecy said this power was to last for 1,260 years. We have already noticed two victories the bishop of Rome gained; the first one under Justinian, A. D. 533. Add 1,260 years to this and it brings us down to the year 1793, just at the close of the first vial of God's wrath on the earth, when a great calamity befell the Papacy. In the series of events that took place during this and following years, the Pope's prestige was lost, he was driven from Rome and died a prisoner in exile. Whatever rights, honors and emol-

uments Justinian conferred on the bishop of Rome vanished and the way was paved for the final loss of power, just as the decree making him (John II.) head of the Church, paved the way to his attaining secular power under Phocas. The privileges granted by Justinian are a little vague. But whatever they were, they went down in 1,260 years after, under Napoleon. This is a remarkable coincidence. But it shows how wonderfully God fulfills His word.

Let us take up the Pope's second victory. This occurred under Phocas. It was in the early part of the seventh century. Here let me remark, that at this period of the world's history dates are very inaccurate. The precise time any event occurred cannot be determined, because of errors in the public records of those days. Phocas yielded civil authority to Boniface about A. D. 610. In 607 Boniface was elected Pope. Between 607 and 610 Phocas decreed him universal bishop. Phocas was put to death A. D. 610. In the confusion and revolution attending this, it is probable Boniface secured authority and dominion as king. It was at this date the decree of Phocas took effect. Add 1,260 years to this and it brings us down to the year 1870. For years the Papacy had been the most despotic government in Europe. The Italians had made a struggle for twenty-two years to be free. One uprising after another had been suppressed. French bayonets had been employed to hold the Pope on his throne. But in an evil hour Louis Napoleon, emperor of France, in 1870 declared war against Protestant Germany. He was overthrown and captured.

His troops were recalled from Italy, and the Italians arose and hurled the Pope from his throne. Italy was united as one nation under Victor Emmanuel. The Pope's triple crown fell from the head of Pius IX., never more to be worn by him or his successors. So the civil power of the Papacy ended after lasting just 1,260 years. This shows that Boniface IV. did not get control of the civil power of Rome till about A. D. 610. How wonderful is the fulfillment of prophecy! For twenty-seven years we have heard of the so-called "prisoner of the Vatican." He is pitied, but no one prays for the restoration of his civil power except the Romish hierarchy. It came to an end according to God's Word.

Let us consider the Papacy as a persecuting power. In Revelation 11, we find God's two witnesses were to prophesy 1,260 years "clothed in sackcloth." They were to testify before the world in suffering and sorrow. These two witnesses we have already found were the Christian ministry and co-workers with them, and the Word of God, or the Holy Scriptures. We discover from this same chapter in Revelation that they are to be persecuted for 1,260 years, *by the Papacy*. Now, how long is this power to exist *under this condition?* When did Rome, the "little horn" of Daniel, embodying the Papacy, become a persecuting power, and put to death God's ministers, and destroy either by burning or casting discredit on His Word? We must turn to history for an answer to this question. The first persecution of God's people on the part of the Papacy I find occurred about the middle of

the seventh century. It was directed against a sect of people called Paulicians. In the persecutions they endured, all their books were burned; so that we only know them through the writings of their enemies. But from all I can learn I think the orthodox of this day would endorse them. Let me give an outline of their faith, and we can see why persecution broke out against them. They held to Christ as the head of the Church, and would not recognize any man as occupying this position; and they called his followers "Christians" or "the citizens of Christ." Neander says that "the Scriptures were prized by them as the foundation or basis of all doctrines." They emphasized the New Testament, and especially the writings of Paul. They rejected Peter's epistles, on account of his being overtaken by sin in the denial of his Lord, and on account of his prevarications in his after life. And from these circumstances they arrayed Paul's writings against Peter's and hence cast discredit on Peter, whom the Romanists consider the head of the Church. They tried to restore the life and manners of the apostolic Church. They called themselves Christians in contradistinction to Romanists. They named their places of worship "houses of prayer." They repudiated all distinctions among the clergy. They held there were no orders nor difference in rank in the ministry, and denied the assumptions of authority of the priest over the laity. They regarded those who preached the word among them simply as "pastors and teachers." Gibbon, in his "Decline and Fall of the Roman Empire," says: "The

Paulician teachers were distinguished only by their scriptural names, by the modest title of fellow pilgrims, by the austerity of their lives, their zeal or knowledge, and the credit of some extraordinary gifts of the Holy Spirit. But they were incapable of desiring, or at least of obtaining, the wealth and honors of the Catholic prelacy. Such Antichristian pride they bitterly censured."

Still further, they were opposed to all distinctive Romish doctrines, such as image-worship, Mariolatry, worship of saints, relics, angels, etc. They denied the efficacy of purgatorial fires, and held that Christ's blood alone cleansed men from all sin. From this little epitome of their faith we can see why they fell under the condemnation of the Romish hierarchy. They evidently tried to restore the primitive faith of the Church.

With this let me quote again from Gibbon, chapter 15, page 281. He says: "About the middle of the seventh century, a branch of Manicheans (Paulicians) was selected as the victims of spiritual tyranny; their patience was at length exasperated to despair and rebellion; and their exile has scattered over the west the seeds of reformation." I need not go further in quoting this distinguished historian. Notice, he does not give the year in which this persecution took place. He says about the middle of the seventh century. This would be in the year of our Lord 650. Then it was that 25,000 Paulicians were put to death because they would not accept and practice the doctrines of Rome. And the Empress Theodora afterward came to the

throne, and slaughtered 100,000 more. Now add 1,260 years to this, and we shall have A. D. 1910 as the end of its persecuting power. We know the Papacy professes never to change. It is always the same. What it has done in the past, it is ready to do again. And as a persecuting power her priests boast that they are ready to close every place of Protestant worship wherever they can control governments.

The second witness is the "Word of God." It was also to be persecuted, if we may use such an expression. It was to prophesy in sackcloth, side by side with the ministry. In the persecution of the Paulicians not only did 25,000 of them lose their lives, but their books were all burned. And I think, as their principal book was the Bible, that this was the beginning of the warfare Rome made on the blessed Scriptures. Gibbon adds, in speaking of the Paulicians: "The laws of the pious emperors, which seldom touched the lives of less odious heretics, proscribed without mercy or disguise the tenets, the books, and the persons of the Montanists and Manicheans (which include the Paulicians); the books were delivered to the flames, and all who should presume to secrete such writings, or to profess such opinions, were devoted to an ignominious death." And in the sixth of the Œcumenical Councils called by Constantine Pagonatus in the year 680, when Agatho was pontiff, we find the Bible was discredited as a book of religious authority. Mosheim says in a note: "No one of the ancient councils was conducted with more decorum and fairness. *Yet not the Bible, but the decrees of former councils and the*

writings of the fathers, were the authority relied upon." And all intelligent Bible students know how from that time down to the present God's word has been burned in every land where the Romanists have control, and to this day where they have the power it is discredited and forbidden to all their people. Thus we see how both witnesses have been clothed in sackcloth for nearly 1,260 years, and from this we trust the Papacy has only a short lease on life; and that our Lord will soon come, and put an end to one of the greatest blots on the Christian name. And as the persecution of His people and the burning of His word began simultaneously, about 650, so they will both end about 1910.

When did the Papacy become the apostate church? Marsh, the historian, says: "From this grant of Phocas may date the establishment of the papal power, though the most decisive marks of Antichrist, idolatry and false doctrine, did not appear until a later age." Now, if we could settle just when the Romish church apostatized from the faith, then we could tell when the Lord would destroy it. Gregory the Great was about the last of the ancient Popes who seemed to stand for truth and righteousness. He died in the year 604. Then the downward tendency of the Papacy culminated speedily in the apostasy from Christ. In 608 Boniface IV. turned the Parthenon in Rome into a temple for the worship of the Virgin Mary. This temple had been dedicated to all the heathen gods. At the above time it was taken as a suitable house in which the Queen of Heaven, as she is called, should be adored. Mariolatry began among some of the

churches in the middle of the fifth century. Now it is made official. Saint-worship was closely allied to Mariolatry. For about two centuries there had been a great controversy in the Church over this matter. Many contended for the simplicity of the apostolic times, but the great majority fell into idolatry and bowed down to dead men and women. Then, in the year 610, Boniface IV. decreed that November 1st should be observed as "All Saints Day." And this has been the law of that church ever since. In the fourth century the council of Laodicea condemned the worship of angels and of images, and other objectionable innovations. But a corrupt clergy encouraged all these things. The result was, the party in favor of idolatry increased. And in the seventh century we have a vast array of corruption in the Church, legalized by the councils of this period. The worship of the Virgin Mary and saints was soon followed by that of images and relics of the dead. A bone of a dead man, any bone of his body, possessed talismanic powers, and healed the sick. One from the leg or arm or finger, or even a tooth, was more valuable than gold or diamonds. Pieces of the manger in which Christ, when a babe, had lain, or the supposed clothes in which he was dressed, or fragments of the cross on which he hung, or part of the spear with which he was pierced, or the bread of the last supper, or portions of the milk of the Virgin Mary, were exposed as objects of veneration and worship, and proclaimed as possessing miraculous powers. In all these things we see a steady decline from Bible religion. The apostasy seemed

complete when the council in 680 established them as parts of the Romish faith. The climax seemed to be reached in the Trullan Council in 692, when they declared the dogma of the celibacy of the clergy. Schaff, in his history, says they passed this decree: that "he who keeps a brothel, if a clergyman, shall be deposed and excommunicated; if a layman, excommunicated." Can you imagine a lower depth for a people to sink than this picture gives us? Is it possible for wolves in sheep's clothing to get nearer the pit of hell than this? Yet this is the professed church of the Living God, asking all flesh to fall from the truth, and join them in their blasphemy, pride, and self-assumption.

From all these things, what shall we say as to the time when the Great Apostasy began? I think it reached a climax near the end of the seventh century. Because the councils proclaimed these doctrines, we know the people were apostates in part before these dates; and hence in the mind of God the apostasy may be counted as accomplished at an earlier period. If this is so, we can see that we are not far from the time when the "Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming," that "Man of Sin." Here are about fifty years in the middle of the seventh century when the Romish power seemed to be swallowed up in abominations. Add 1,260 years to this period, and we shall find ourselves not far from the end of the age. History gives us no special date as a definite time when we can say the Church became apostate, if we leave out the councils of the Church. For it is very evident

that the great majority of the people and the clergy were apostates from the faith before these dates.

III. The third argument we shall deduce is drawn from the prophecy that the Jews are to be punished for their sins "seven times."

In the charge God gave the children of Israel by Moses, he pronounced a curse on them, if they fell away from their Creator. He told them He was a jealous God, who could not, and would not tolerate idolatry. After many years they began to adopt the customs of the heathen nations around them, and forgot the law of the Lord. He then sent Israel, or the ten tribes, into captivity. Judah was kept back from so sad a fate by the faithfulness of Hezekiah and Josiah. They resisted in part the relapse into sin of Judah and Benjamin by striving to keep the candle of the Lord burning before the people. But in the year before Christ 606, Nebuchadnezzar captured Jerusalem and carried away part of the nation, among whom were Daniel and his three friends. The Jews were at that time brought under the dominion of the Gentiles; and though their kings were on the throne of Judah, yet they were the vassals of the "great king." In the next twenty-two years the rebellions of Jehoiachin and Zedekiah were the occasion of the entire destruction of Jerusalem, the burning of the temple, and the overthrow of all royal and priestly authority. Four different deportations of the Jews took place during this time.

Our Lord while on earth made this declaration: "And Jerusalem shall be trodden down of the Gen-

tiles, until the times of the Gentiles be fulfilled." Now by Moses in Leviticus he had promised the greatest of blessings of every kind if they would keep his law, but if "ye will not hearken unto me, and . . . do all these commandments . . . I will set my face against you, and bring curses on you." Then he tells how long these things shall last. Leviticus 26: 23, 24: "And if ye will not be reformed by Me by these things, but will walk contrary unto Me; then will I also walk contrary unto you, and will punish you yet seven times for your sins." Again, in verse 28, He says: "Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins."

This chapter is full of promises if they will be righteous and serve God, but full of blasting and withering denunciations if they continue in sin. Four times in this chapter the expression is used: "I will punish you seven times for your sins." This is pure prophecy. We have already found that "time" in prophecy means a year of 360 days. Then "seven times" would be seven times 360 days, which would equal 2,520 days. But a day in prophecy stands for a year. Then this is properly interpreted that the Jews are to remain under this curse for 2,520 years. Let us consider a paragraph in Ezek. 21:25-27: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God, Remove the diadem and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn,

overturn, overturn it: and it shall be no more, until He come whose right it is; and I will give it Him."

Here is a prophecy addressed to Zedekiah, the last on the throne of David's royal line. Iniquity had reached its climax in him. He is spoken of as a "profane wicked prince of Israel, whose day is come." He that was high is to be abased, and the lowly exalted. The prince was led away in disgrace and captivity. God says, "I will overturn, overturn, overturn it." The kingdom of the Jews was to be completely destroyed. Nothing was to remain as it had been. There was no prince of the house of the royal line to sit on the throne; no priest to minister at the altar; no Urim and Thummim; no shekinah; but all things were changed.

This was to continue "until He come whose right it is; and I will give it Him." It is very evident this refers to the Messiah. Most commentators, I think, agree in this interpretation. No descendant of David has sat on the throne since Zedekiah. And everything was to be overturned until "He came whose right it is." Then God declares, "I will give it Him." To whom does the kingdom belong? It is promised to the Messiah; Jesus Christ being the only known heir to David's throne. When will the Father give the throne to our Lord? Here the text answers, when He comes. When will that be? Let us see how near we can approximate the time. Jerusalem is to be trodden down till the fullness of the Gentiles be brought in. The Jews were to be cursed on account of their idolatry for "seven times," or 2,520 years. The captivity

of Judah dates from B. C. 606. Add the present year of our Lord 1897, and it will make 2,503 years. This leaves only seventeen years, before the "seven times" will expire. But it is now known that the calendar needs to be corrected by four years. Do this and we shall have the end of the "seven times" about the year 1914. Somewhere near this period He "whose right it is" will come, and God says, "I will give it Him." That is, David's son shall receive the kingdom and shall sit upon the throne of his father.

Therefore we decide from all these arguments that we are not only living in the "last days," but we are near the time when all the great events shall take place which are to precede the coming of our Lord. The gospel will reach all nations in a very short time. The revival of interest in missionary work means that all peoples will soon hear of Christ our Lord. The Papacy is already humiliated and neglected by the nations. It is true the "Man of Sin" is making fearful efforts to rehabilitate himself, and recover his lost prestige; yet these very efforts will be the last struggle to arouse the world for his final overthrow. His civil power is already destroyed; his spiritual will soon vanish. One more calamity will be visited on him, at the proper time, and prophecy in regard to him will be fulfilled. The Lord will end that anomaly, the great apostasy. The Israelites from all parts of the world will immigrate to their own country; they shall seek their own King, and He will respond to their desire and restore them to favor. The theocracy, which was overthrown by Saul's setting up his kingdom,

shall be re-established under the Prince who shall take "the government . . . upon His shoulder . . . and of the increase of His government and peace there shall be no end."

LECTURE XV

“BEHOLD, I MAKE ALL THINGS NEW”

A dilapidated palace. Such is the world. Man groans under the burden of life. The earth is cursed. It is in ruins. Man created good and happy. The useful and ornamental departments were perfect. Man fell, and everything went down with him. Promise of restitution of all things. (1) The earth will be renewed. (2) Animals will have a change of nature. (3) Man's condition shall be elevated. (4) God shall dwell with men in the restitution of all things. (5) Labor no longer a curse. David's throne is to be set up, and his Son will reign thereon.

SUPPOSE you were traveling in a foreign country, and should come upon a vast dilapidated palace. The wall of the outer court in places is leveled with the ground; at others half broken down. Here lies the remains of a magnificent column, with its highly carved capital by its side. There is a broken arch. Here a tower half destroyed; yet enough remaining to show what a great work of art it was when in its former state. On entering, you find room after room in utter and hopeless ruin. However, here and there you discover a hall or chamber that still retains some of its former splendor. Most of it seems beyond recovery. In viewing it your heart would be filled with sad reflections on its departed glory, and you would think how magnificent it must have been when the architect gave the last touch to his glorious work. You almost imagine that you could reproduce the whole once more. You would wonder why such a stupendous structure should be permitted to crumble into dust.

Such is the picture of this world. It is evidently lying in ruins. Here and there are monuments of its proud magnificence, but most of it is but a wreck of its former greatness. If we knew nothing from revelation of the fall of man, and yet understood that God was a God of goodness and love, we should have little difficulty in arriving at the former truth. For here is man, created in the image of his Maker, one of the most remarkable sufferers in the universe. The truth is, man has fallen and groans under heavy burdens. All the world is a practical illustration of the curse that has fallen on the race. Man labors and toils in pain and anguish all his days. Not only so, but all animals feel the hardship of his condition; they share his sufferings; they groan under similar burdens. And he, but little superior in some respects, appears to come on the stage of action only for the purpose of sickening and dying. Oh, how true it is that multitudes are born into the world to remain a day and depart! Those who have a longer tenure of life carry with them the signs of suffering and decay. Every heart is pierced with a thorn. The exterior may betoken joy, but there is a worm within, which is destroying life itself. The countenance may feign pleasure, but the spirit is sad. The earth itself, inanimate, has not escaped the common havoc. It brings forth sparingly. It takes much pain and labor to persuade it to make suitable provision for man's wants. Large portions produce nothing, being deserts and wildernesses. But here and there we find traces of its former splendor and glory. Here and there are some things which are

saved from utter ruin. There are beauties in nature which are relics of what earth once was. We can look on these and form some idea of what this world was, before the curse pronounced on it by the Almighty. But its pains and sorrows, its tears, its anguish, its poverty and misery, all show us how much of its former glory has departed. Its towers lie in the dust; its vast arches are broken, and its whole beauty marred.

Let us turn to revelation, and refer to that sealing expression of the Lord, when He created the world with all things therein: "God saw everything that He had made, and behold, it was VERY GOOD;" not only good, but very good. There was nothing to mar this great and glorious work. Everything was perfect. There was not one thing lacking that would add to the happiness of God's creatures. So far as we can see, man himself was made to live forever. There was nothing to cause pain or sorrow. There were no tears in those days. The creature lived in direct intercourse and communion with his Creator. His soul was full of the love of God as his Father. Moreover, there was no sickness, and consequently no death. There were no vacant seats at table in those days. The family was one. There were no painful separations, no anxieties or fears; but all was happiness and peace and blessedness.

So with the animal kingdom. There was no such thing as one preying on the other. But they lived as a happy family. The lion and the lamb would lie down together; the bear and the kid were not enemies. The whole were as one family, dwelling in love in

the garden of the Lord in Eden. The earth itself shone forth with this reflected glory of God. His handiwork in endless variety and beauty met the gaze of the whole universe. Every department of nature emulated its great Maker. Food necessary for man and beast was produced spontaneously, without any effort on their part. Earth stood loaded with grain of every kind. The trees, blushing, bowed their fruits submissively to the hand of man. The ornamental burst forth in a blaze of glory. All nature seemed carpeted with every color under heaven. The air was filled with fragrance. Perpetually blooming flowers crowned every hill-top and filled every valley. The balmy breezes that swept the plains, rioted among scenes that beggar description. Earth formed one grand bouquet for the universe. Every flower stood forth in envied prominence.

But alas! alas! Man sinned. He fell, and dragged everything down with him. God drove him forth from his blissful home. He said to him: "Cursed is the ground for thy sake. . . . Thorns and thistles shall it bring forth to thee. In the sweat of thy face shalt thou eat bread, till thou return unto the ground." He went forth a wanderer, and a great sufferer. The sad history of his defection from God is part of our own experience. His miserable state under the fall we all understand; we feel in our everyday life the terrible curse under which we are living. The sad conclusion of the whole matter is that man is ruined. His state now is only a wreck of what it once was.

But we are not beyond hope. We have the direct promise of God that all things shall be made new. Or, as expressed by the apostle in Acts 3:20, 21, there shall be the restitution of all things. "And He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." What I imagine he means is that this earth at some future day will be purified, and restored to its pristine glory. All the effects of sin will be removed; and the earth renovated and made fit for the residence of the meek. This is what the Son of God meant when He cried out, "Blessed are the meek, for they shall inherit the earth." It is to be their Millennial home. Those who are faithful to God here through tribulation shall also reign with Christ when He sets up His kingdom, and rules, Lord of the whole earth. We know that up to the present time the meek have not inherited the earth. In many places they have not even been tolerated. They have been slain because they were Christians. Their faith brought them persecutions, banishment from country, and death. Their religion gave them no privileges. In some countries they were borne with as a mere matter of sufferance. As for promotion and personal advancement, in many countries it has been esteemed as an objection that a man was a Christian. So the meek have thus far received no benefit because they served the Lord. But the day is coming when they shall enjoy the earth. It will then be theirs. This is

what God has in store for His people in the future. There is therefore this consolation in our present ruined condition, that these things shall not continue forever as they are now. Again, it was necessary according to God's plans that our Lord should be received up into heaven, until the time of the restitution of all things. Then the heavens shall give Him up. He will come and restore this world to that condition in which it was when first created.

The curse shall be entirely removed. Can you imagine the state of things on earth before the fall of man? We only have a few faint gleams of light on this subject. The most noted was that the Lord came down, and walked and talked with Adam. The relation was that of familiar companionship. Adam was obedient unto his Father and took pleasure in His service. All this shall be renewed when the Lord comes from heaven and sets up His throne on earth. The broken tie shall be restored, and man will again walk with his Maker, and will not be afraid of his Lord nor dread His appearing as he does now.

Again, no blighting frosts, or destroying drouths, shall cut short the fruits of the earth; but plenty and to spare shall prevail everywhere. The curse gone, the earth will produce, as before, in unlimited abundance. The trees will be loaded with all their variety of productions, and the soil will manifest God's goodness. And man shall dress the earth, as Adam did the garden of Eden, simply as a pleasant employment. What a change will this be in comparison with the things of the present! How the blighting curse on

the earth carries sorrow, suffering and death to every household in the land! But at that time all these things will have disappeared forever.

Let us turn directly to revelation for proof of this doctrine. It is here declared and reiterated. Yet we find that men spiritualize even the plainest statements of the Word of God and thus reject their literal meaning. This truth is found among this number. Few believe it, though it is pointedly revealed in the Bible. I want to call your attention to what several sacred writers have said on this subject. Isaiah records (65:17): "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." That is, the new will be so superior as to cause the former to be forgotten; it will not even come into mind. And the apostle John in his vision of the future says, Rev. 21:1: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." Also Isaiah 66:22: "For as the new heaven and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." These are sufficient of themselves to teach the doctrine clearly, were nothing more said upon these points. But the prophets explain fully the state of things which will exist during that glorious period. Let us look at some of their words.

I. The earth itself will be renewed. The curse that was pronounced on it at the fall shall be removed. It will then be restored to the same state, the perfect

condition in which it was first created. Let us read. Isaiah 41:18-20: "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together: that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it."

The wilderness here is to be redeemed from its barrenness, and made as the garden of the Lord. The sterile waste shall be full of springs and fountains of waters. The desert shall become a fruitful valley. Notice, the hand of the Lord is to do this. It is not man's work. Isaiah 35:6,7: "Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes." Isaiah 55:13: "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

Here the same idea is elaborated. This shows us that there shall be a complete change in the earth itself. It has had large tracts utterly unfit for human habitation; then they shall be as productive as its goodliest

portions. Before they were wastes; then they will be fertile lands.

II. But this great change will be more marked in other things than the inanimate earth. The whole animal creation will illustrate this more fully than anything else. We all know how fierce and warlike their natures have been. When we read of the great change to take place in them, our faith almost staggers at such prophecies. We cannot see how a cruel and blood-thirsty animal could undergo a transformation as great as the conversion of some desperately depraved and vicious men. But before the fall, these same animals dwelt in harmony and love together in the garden of Eden. Restore them to their pristine condition and their now native fierceness will depart. I will turn to a few passages of Scripture on this topic. The first you will find in Isaiah 11:6-9: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Place together the animals mentioned here and the one half must perish by the others. But in that day an entire change shall come over them. "They shall

not hurt nor destroy in all My holy mountain." The one shall not feed on the other. Even their food will be different from what it is now. It appears that the nature of these animals will undergo an entire change. The carnivorous will be turned into herbivorous. They will all form but one great family, dwelling as they did in the garden of Eden. Those which are poisonous will no longer harm. Their venom shall be removed. And how very similar to this is the last verse in the sixty-fifth chapter of Isaiah! Twenty-fifth verse: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat."

Those which prey upon others, then shall live in peace with them. Therefore we may draw the conclusion that all carnivorous animals will be changed to harmless creatures. They will not inspire fear in man or beast.

III. So also shall man live in a changed condition. He will be a different being from what he is now. Under this dispensation, sin and war have prevailed; under that, righteousness and peace. Under this, selfishness and greed have marked the actions of men; under that, self-sacrifice and benevolence. Those who serve God here shall be raised up to dwell in that new and glorious kingdom. You know the pains and sufferings under which we now live; then we shall be relieved from all these. There shall be no more sorrows in that realm wherein dwelleth righteousness. There shall be no more sickness.

The promise of God by Isaiah (65:17) is: "Behold,

I create new heavens and a new earth ; and the former shall not be remembered, nor come into mind." God will here renew this world, taking away the curse, and will restore it to the original condition in which it was first created. And it will be so far superior to this present one that we will not desire to remember it, nor have it come into our minds. Isaiah says again (66:22): "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain." Thus permanence of residence shall characterize all God's people for evermore. They shall be restored to the fellowship they had with the Lord before the fall. Parents and children shall there walk together with God. This whole restitution of all things is strengthened by the visions of John in the Apocalypse, which I have quoted: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." . . . And a voice said, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Here, then, is the restoration of Eden's lost relations between God and man. All tears, all sorrows, all crying, all pain, and every other evil shall be done away. God will come down and make His home among them. He will dwell with them and walk and commune with them as He did with Adam before the fall.

Now, when shall this take place? We answer in Bible language, when the seventh angel shall sound his trumpet. John says, Rev. 11:15: "And the

seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever. And the four and twenty elders . . . fell upon their faces, and worshipped, saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned."

Let me call your attention to another important passage of Scripture. It is in 2 Peter 3:10-13: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." The day of the Lord is to come in which this great change will take place. The fire of purification will pass on the whole earth. There shall be in that day a dissolving of this present state of things. Satan, of course, shall be bound. His influence shall come to an end. All wickedness shall be destroyed from the world. And then shall that new state of things be introduced. "The new heavens and new earth, where-

in dwelleth righteousness," shall be ushered in.

IV. But the most complete and pleasing picture of that day is to be found in Revelation 21:1-4: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

What more would one want to impress him with that delightful state than what is thus recorded? Here is heaven itself reproduced on earth; a land with the curse removed and blessedness restored. Is not this the same that was promised in another part of the Bible?

Without this explanation I cannot understand one of the most comprehensive promises the Savior made His people. It is in Matthew 19:28,29: "And Jesus saith unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife,

or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life."

To the apostles the promise was that they were to be what we might call the great princes of the empire. They were to sit on thrones as judges or rulers. The people in general who had made a sacrifice in this life for the Savior, and had lost everything thereby, were to receive an hundredfold, and life everlasting. Now it is only on the ground of the general restitution that we can fully understand these various points. All things will be restored, and this will cause rejoicing to every one of God's creatures. The fears and anxieties of life will be laid aside. On this point prophecy is not silent. The Lord has revealed to us the sources of joy in that day. Take one more quotation from Isaiah, 65:17-23: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another

eat; for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them."

Here we find in the old prophets what we have considered in the New Testament. Infants shall not die in that time, nor shall there be any of the old who have not lived out their days. Then what a pleasing thought, that each will enjoy the blessings of God as was originally intended! Now one man plants, and another eats the fruit thereof. One man builds, and another inhabits the house. But in that day the man that plants a tree shall eat the fruit thereof. The man who builds a house shall live to inhabit it. For the length of life shall be as the trees, and some trees live for thousands of years. And God's children shall long enjoy the work of their hands.

V. There shall be a different state of things as to labor. Labor now is part of the curse God pronounced on man after the fall, and it is painful in the extreme to all the human family. In the new conditions this will be changed. The burden will be removed from him. There will be no such thing then as a man working hard and yet he and his family starving to death. It will be as it was with Adam in the garden of Eden. He will not sit down to a life of indolence and inactivity. This itself would render life intolerable. After the Creation, the Bible says: "The Lord God took the man, and put him into the garden of Eden, to dress it and to keep it." Here he had em-

ployment as a pastime. He dressed the garden to beautify it, that it might be a source of joy to his own heart. And so it is to be in that day. Man shall have employment in dressing and keeping the earth, and will not sit in slothfulness in that happy period. We will gather earth's fruits and enjoy them as God's gifts. We will roam over hills and valleys, feasting our eyes on nature's beauties. We will keep the earth for the Lord, and our lives will not be rendered irksome by inactivity.

Then will be realized for once the halcyon days of the poets. There will be peace and calmness over all the earth. No more strifes or contentions among men. All human governments will be done away with. All divisions and alienations will come to an end.

Another prediction will be fulfilled in that day. God promised that the seed of David should sit on his throne forever; that is, that a Son of David's line should rule over the house of Israel forever. Is there any Son of David now ruling over Israel? This needs no answer. God told David, 2 Sam. 7:12-16: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for My name, and I will stablish the throne of his kingdom forever. I will be his father, and he shall be My son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. But My mercy shall not depart away from him, as I took

it from Saul, whom I put away before thee. And *thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever.*"

Here the closing verse is very emphatic. David's throne was to continue forever. And when Solomon dedicated the temple to God's service he quotes this very promise: "There shall not fail thee a man in My sight to sit on the throne of Israel." 1 Kings 8:25. And in Ps. 89:34, David says as the mouthpiece of God: "My covenant will I not break, nor alter the thing that is gone out of My lips; once have I sworn by My holiness that I will not lie unto David. His *seed shall endure forever*, and his *throne as the sun before Me.*" Here is a covenant, here is an oath by the holiness of God, that He would not lie unto David. His seed, then, must endure forever; as the sun is standing in his place to-day, so must David's throne stand sure. The fulfillment of this may be traced in Is. 9:5-7: "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there *shall be no end*, upon the *throne of David*, and upon his *kingdom*, to order it, and to *establish it* with judgment and with justice from *henceforth even forever.*" Now the Son of David here is this child which was to be born. He is the Mighty God, the Everlasting Father, the Prince of Peace. Now, where is David's throne to-day? Hosea answers for us (3:4,5): "The children of Israel shall abide

many days without a king, and without a prince," and in fact without the true religion. "Afterward shall the children of Israel return and seek the Lord their God and David their king; and shall fear the Lord and His goodness in the latter days." Here is to be the restoration of David's throne, and the people are all to return to their wonderful King, the Son of David. And the prophet Zechariah tells us that Jesus is to come the second time to earth, on the same spot where he left it. The two angels that stood by the side of the apostles when Jesus arose and ascended to heaven in their sight, told His disciples He would appear in like manner as they had seen Him go into heaven. Now Zech. 14:4,9 says: "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east. . . . And the Lord *shall be king over all the earth*: in that day shall there be one Lord, and His name one." Here is an express declaration that this Son of David, the Prince of Peace, shall come to the Mount of Olives and set up His throne and shall be king not only over the house of David, or all Israel, but He shall be king "over all the earth." He is to come at the end of the present dispensation and make all things new. He will overthrow all human governments, which He calls "wild beasts" in the Bible. There will be no more tyrants on any throne of earth, putting people to death to get them out of their way. There will be no more wars, attended by the untold suffering of the past. There will be no more slaughter of God's servants by the relentless persecutions of the Papacy, nor

shedding of the blood of the nations by the false prophet. But the Prince of Peace shall sit on the throne of the world and shall rule in righteousness all nations. This is the grand consummation of all things. The ancient people of God will return to their allegiance and render homage to Jesus, their King. The Gentile world will have received the fullness of God's promise to them. And then may we shout, the Millennium has come; Jesus is King for evermore. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name forever: and let the whole earth be filled with His glory; Amen, and Amen." Ps. 72:18, 19.

LECTURE XVI

THE MILLENNIUM

A desire for rest. Post-Millennial and Pre-Millennial views. The mistake of the apostles. The government shall be a theocracy in the Millennium. Scriptural proofs of this state of things. Satan bound and cast into prison for a thousand years. The saints are to judge angels, and reign with Christ. The first resurrection. How long shall the Millennium continue? Satan loosed for a little season at the end of the Millennium. The Judgment. Christ surrenders the kingdom to His Father.

ALL human beings are impressed with a desire for rest. The great reward to the Christian for obedience to Christ is that there is a "rest unto the people of God." The ungodly have chosen the world for their portion, and they are looking forward to the acquisition of the riches of this life for their reward. This constrains them to make every sacrifice to obtain wealth, that they may cease from labor and enjoy themselves. For no man looks forward with any pleasure to a whole life of toil. The world then longs for, and looks forward to, a time when the curse of sin shall be removed, and holiness shall prevail. That state of righteousness is commonly called the Millennium. It takes its name from the promise given in the Bible that Satan, who is the author of sin and ruin, shall be bound for a thousand years. The word Millennium is derived from two Latin words which mean a thousand years. Then, according to the commonly received view, Satan will lose his power on earth, and righteousness will reign. Such a period in the world's

history is clearly revealed in the Word of God. However vague and indefinite their ideas may be on this subject, all classes believe in the doctrine.

But there is great diversity of views as to the manner of its introduction. There are two leading opinions on this point. They are what theologians call "Post-Millennial and Pre-Millennial"; or that Christ will come after, or before, the Millennium.

The first is held by a large class of people who think that the world will all be converted to Christ by the preaching of the gospel. Their idea is that the power of truth on the masses will be so great that it will force by its moral power all flesh to embrace salvation. "Truth crushed to earth will rise again," is a beautiful theme on which they delight to sing; but an admitted point without authority, for "truth is fallen in the street, and equity cannot enter," says Isaiah. We often find truth depressed, and never able to rise. It has been in some places entirely extinguished.

But such are the opinions held by many as to the success of the gospel. They think that the great power in the Word of God will be irresistible in the conversion of the nations. Not only so, but there are innumerable other agencies which will be brought to bear on the popular mind to carry on this work. Here is the powerful influence of a system of education. Here are tracts, and missionary and temperance societies, all of which are so many aids to the work of the Lord. There is a large part of the Christian world who think all these agencies will be brought against the strong-

holds of sin with such power that they will be finally overthrown. After a while all evil influences will yield, until all men will become righteous. Thus the whole world will be brought to Christ. Nation after nation will give up their opposition to God and will submit themselves to the gospel. The banner of truth shall carry its blessings to the whole human family. All nations and tribes shall enter upon that period of Millennial happiness, so long desired.

All this is very plausible. By this theory all the great societies, the reform movements of the day, and the progress of education, are regarded as great suns in the moral sky. Such a view is especially lauded by a great many in these days. But is there one sentence in the Bible that teaches any such doctrine? If so, I have never been able to find it. No; educate a bad man and you make his power for evil so much the greater. Let any of these great movements fall into wicked hands, and how soon they become engines of destruction! The Bible nowhere teaches that the world will grow gradually better and better until all shall become righteous.

The Post-Millennial theory is that when all nations are converted, then Christ will reign spiritually over all flesh. Then there will be a thousand years of unalloyed happiness and cessation from wars and trouble. According to this view Christ will not come until the end of that period. But if this were so, would not the Savior have given the Millennial reign as the sign of His coming? He would have told us to look for Him at the end of that thousand years.

But instead, He has foretold that there will be widespread apostasy and wickedness immediately preceding His coming. Not only so, but the "Man of Sin" is to continue in the world until He comes. All of which is incompatible with the Millennial glory, and therefore impossible.

Let us consider the Pre-Millennial view. Christ is to come before that reign of righteousness foretold in the Bible, and His coming will usher in the Millennium. He will find the whole earth, save a small flock, in rebellion against Him. He will destroy all the great centers of wickedness and will overthrow the "Man of Sin," that great apostasy. He will cast the false prophet into the pit, with all superstition and false systems of religion, and the beast and all who worship his image shall be hurled to perdition. The remnant of all nations will serve the Lord. And He will reign for a thousand years. This is called His personal reign. Now this, in brief, is about what the Bible teaches on this subject. This view is not very flattering to man, but is rather humiliating. Still this seems to be what the Word of God has made known to us. These are the two views as held by the Church on this interesting theme. The former has been the more popular, but the latter is unquestionably the more scriptural.

I may note in this connection an error into which many Pre-Millennialists have fallen. It is this: They look for the coming of our Lord at a time before the conditions He laid down have been fulfilled. All men ought to be ready for His second great advent, come

when it may. But the Church has a great work she must do before the Lord will come, according to His own word. He said in Matt. 24:14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Now the Lord Jesus will not return until this great work shall have been accomplished. The word of the Lord must come to pass. Not a jot or tittle of it shall fall to the ground until all shall be done that was promised. Therefore, until the gospel has been preached as a witness unto all nations, it is impossible for our Lord to come. Yet many persons profess to look for His early appearance, while many nations have never heard of this glorious gospel. This is therefore an error which ought to be corrected among this class of people; and also for the public good.

It is very evident from the Word of God that the apostles expected the personal reign of Christ to begin on earth in their day. They looked for Jesus to return during their natural lives. And the apostle Paul had to correct this error among them, by telling them the Son of God would not come until the "Man of Sin," the Papacy, should be revealed. And he still further informed them that this "Man of Sin" would continue in the world until the advent of our Lord, and he would be destroyed by the "brightness of His coming."

At that time the Son of David shall sit on David's throne according to the Word of God, forever. The Jews, God's ancient people, shall return to their

allegiance by that wonderful repentance foretold by Zechariah, their prophet. All those "wild beasts," human governments, that have cruelly ruled the nations by the "divine right of kings," shall be destroyed. And Jesus, to whom belongs the "government," shall take it "upon His shoulder," and "of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." Isaiah 9:7.

Thus the apostles were mistaken both as to the time of the setting up of His kingdom and the nature of it also. They looked for it to be established in their day. But they thought it would be a great worldly empire dominating all the earth, just as the Roman Empire had done for ages. This occasioned that well known question of the apostles: "Lord, wilt Thou at this time restore again the kingdom to Israel? And He said unto them, It is not for you to know the times or the seasons which the Father hath put in His own power." Their idea was that He would take the reins of government into His own hands and rule as a great worldly sovereign. They did not understand that He would bring an end to all human power before His kingdom should be established.

Let us now look at some of these prophecies referring to that kingdom. It is to be one founded on different principles from any other that has ever existed. It is to be established in righteousness. It will be a theocracy, Jesus Himself being king. Let me recall to your minds what Daniel said of this. In the vision

which Nebuchadnezzar had of the world's history in the second chapter of Daniel he saw until a stone was cut out without hands, which smote the image, that represented all human governments, and destroyed all those powers. Then this stone became a great mountain and filled the whole earth. The explanation of this is that in the latter days the God of heaven shall set up a kingdom which shall last forever. It shall be a kingdom which shall never be destroyed; whose head is the Lord, and whose subjects are His.

But there are many other prophecies on this same point. For the next one of these let me call your attention to what the prophet Micah says on this subject (4:1-7): "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, *Come, and let us go up to the mountain of the Lord*, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his god,

and we will walk in the name of the Lord our God forever and ever. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even forever."

This first verse corroborates what Daniel says of the last days. This figure means that the great power of God shall be established in the earth, and that all people shall submit themselves to it. The mountain here referred to is probably Mount Zion, the center of kingly power and religious devotion in Jerusalem. It shall again be the great center of spiritual worship, not only to the Jews, but to all nations.

In the second verse we have the language the people will use one to another in that day. Other prophecies point out Jerusalem as the great capital of earth. This city shall be redeemed from her past spoliations, and become the seat of the great King. Then the nations will say, "Come, let us go up to the mountain of the Lord, and He will teach us of His ways, and we will walk in His paths."

The following verse describes the ruling of the king. He shall reign in righteousness, and peace shall prevail throughout the earth. This is the very reverse of what Joel 3:10 prophesied—that nations were to beat their plowshares and pruning-hooks into swords and spears; here, how different! These warlike instruments will be needed no more, for wars will be unknown in the earth. But their "swords shall be

beaten into plowshares and their spears into pruning-hooks." No man will plunge his sword or dagger into the bowels of his fellow. Every man shall sit under his own vine and fig tree, and shall live without fear or molestation. For God hath spoken it. Every man in that day shall serve his Lord, and He shall descend as He ascended, and shall reign over them in Mount Zion forever.

How much alike Isaiah and Micah are on this point! They use almost the same language. Let us quote Isaiah 2:2-4, and verse 17, and verses 20 and 21: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." "17. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day." "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the

rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth."

Here we have the same picture that Micah gave us. A similar prophecy is also found in the twenty-fifth chapter. Isaiah 25 :6-8: "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it."

I need not comment on these plain passages. I quote them that you may judge for yourselves of the foundations on which we build our faith in that future day of triumph to the kingdom of Christ. That, of course, will be the most glorious day to earth that has dawned since the Son of God left it.

But let us look for a few moments to the fruits of that reign of righteousness and the moral state of the world during this time. Isaiah is very full of this delightful theme. He loves to descant on the future glories of the earth. See what he says in chapter 11 :4-8: "But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He

slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den."

Here is manifested the spirit in which the Son of God will conduct His reign. He teaches that He will smite the wicked, and the earth shall be inhabited by the meek. The Savior refers to this in His Sermon on the Mount, which we discussed in the last lecture. Here is made evident the fruits of a new state of things in the world. These latter verses show that an entire change has come over the earth and all things connected with it. This description sounds as if the writer had risen to the regions of poetical imagination. But when we find it in the midst of the writings of the most evangelical of all the prophets, we are bound to receive it as God's eternal decree. And it is full of promise and blessedness to us, the people of God. It pictures a very heaven on earth. It gives us an outlook for the future which, without it, we could not possibly possess in the present state of things. It argues that God has done wonderful things for man. But look at a few more prophecies. Zech. 14:20,21: "In that day shall there be upon the bells of the

horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts."

Here the unquestioned holiness of those times can be foreseen. Everything shall be consecrated to the Lord. The most inconsiderable shall be deemed worthy to be devoted to His service. And no wicked person, as represented by the Canaanite, shall obtrude himself into the temple of God. All shall be holy. All shall be consecrated to the Lord. Such is the state of things to exist after the coming of Christ.

Let us look at Zeph. 3:13-17: "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, He hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing."

Iniquity shall no more be rife among God's ancient

people. They shall be a nation rejoicing always in the Lord. Those times will be distinguished for the joy of the whole earth. Ah, and would not every heart even in these days of sin rejoice in such times? How much more so when every one shall beat in harmony with that state of righteousness! Therefore should all take delight in that goodly prospect, held out to the world for the future.

Before I enter on the discussion of one of the most pointed passages of Scripture, let me recapitulate a few points. The doctrine of the Millennium is not one of recent date. But these and other prophecies have confirmed the Church in the belief of a day of future triumph for the kingdom of God. When shall this occur? To our mind, after a careful investigation of God's Word, it will come to pass immediately upon the coming of Christ. All those systems and centers of wickedness shall be destroyed by His advent. The tribulation which shall precede that event shall be so overruled of the Lord as to remove everything that has exalted or opposed itself to the kingdom of Christ. The "Man of Sin," and all those forms of human governments spoken of under the figures of "wild beasts," shall be destroyed from the face of the earth. The kings and mighty men, and all the lesser powers, represented by the Sun, Moon and Stars, shall be overthrown. When all these things shall be cast down, then shall Christ bind Satan and remove him from the earth. Now, after that great struggle portrayed in a previous lecture, in which all those powers shall be destroyed, then Christ shall come

and shall set up His throne in Jerusalem. Let me call your attention to the prophecy referred to, Revelation 20:1-6: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

Here are a number of points of startling interest. The binding of the great enemy of man is the most remarkable event related of him since the fall. Ever since that period he has been deceiving the nations. People have been led to believe that sin was more pleasant and profitable than righteousness. The result has been, the overwhelming mass of the human family

have been led astray and finally lost. But after the coming of Christ, Satan is to be bound for a thousand years. During this time he shall have no power over man. He will tempt no one to sin against God. All will render praises and thanksgiving unto the Almighty. During this thousand years iniquity shall not abound.

A reference is here made to the saints sitting on thrones and judging. We are told that we shall judge angels in that day. The people of God shall be associated with the Son in the administration of government. Notice what an army of persons from this world is mentioned, who are to take part in the affairs of that glorious age. The apostle saw the souls of those who were beheaded for the witness of Jesus, and those who had not worshiped the beast or his image, nor had received his mark. These all lived and reigned a thousand years with Christ. Here is no mistake. These very souls who had laid down their lives for the love of God, who had been cast out from among men as fitted only for a residence with devils, are here taken up by their Master and honored above all others. Thus they are to live, to the confusion of all their wicked persecutors, and reign with Christ. They are raised from the dead, and are to dwell with their Lord.

But consider the doom of the rest of the dead, or the ungodly. They are not to live again until the thousand years are ended. If there were no further curse to the ungodly and no other blessing to the righteous, here would be reason sufficient to constrain

all men to desire the salvation of the soul. The ungodly are to remain under the power of death for this thousand years. But Christians are to come forth in this now purified world to enjoy the unparalleled blessings of life. This is called the first resurrection. The second death shall have no power on them. Truly may those be pronounced blessed who have part in the first resurrection.

How long shall the Millennium continue? The answer is, for a thousand years. Such is the meaning of the word. But we have already found in prophecy that a day stands for a year. In Numbers Moses gives an account of the conduct of the spies who brought up an evil report against the land of Palestine. The Lord then condemned Israel, for their sin in this matter, to wander in the wilderness for forty years; a year for each day the spies spent in searching out the land. Let us produce the very words, Num. 14:33-35: "And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise. I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die." It is a fact of history that this prophecy was fulfilled, that the wanderings of the children of Israel are always spoken of as forty years, according to the word of the Lord.

Then we have another statement of the same mode of counting time given in Ezekiel. The prophet was to draw a picture of the city of Jerusalem and to portray a siege before it. He was then in vision to lie on his side 390 days for the sin of Israel; and after that he was to lie on his right side forty days for Judah's sin; a day for a year. Ezek. 4:6: "And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." Here the Lord makes the declaration He has appointed him each day for a year. This is the law of prophecy in regard to time. Now consider the twentieth chapter of Revelation, which gives us the clearest account of the Millennium found in the Word of God. This whole chapter is pure prophecy; no part of it is history. It is all future to the Church. Then let us institute the inquiry: Ought not the "thousand years" here to be interpreted according to the analogy of prophetic writings? Why should other prophecies in the Bible bearing on continuance in time, be measured by "a day" for "a year," while this one is ignored? Is it because the blessings here promised are too great and glorious for the people of God to enjoy? Is not a thousand literal years sufficient? God is not man, nor does He do things as a man.

But let us remember that this is prophecy, and apply the common rule of interpretation to this language. It is said "the Dragon, that old serpent, the Devil, and Satan," was bound for a thousand years,

and "cast into the bottomless pit." It is still further said that the saints "lived and reigned with Christ a thousand years." This world is to be freed from the domination of Satan for a thousand years. Remove the devil from earth and all flesh will serve the Lord, for the old Dragon is "the god of this world" at the present time, and has enslaved all men. This blessed condition is to continue "a thousand years." Now reduce this to literal time, and we must multiply this thousand years by three hundred and sixty. This would give us three hundred and sixty thousand years for the continuance of the Millennial reign of our Lord Jesus Christ. And why not? Will the Almighty let the great enemy of man reign on earth for six thousand years, enslaving our race, working ruin, cruel wars and desolations, prompting his servants to every crime and villainy known, while the Son of God, the true heir, is only to have dominion for a single thousand years? Is this reasonable? I think not. It accords with the analogy of Scripture that Jesus shall have a glorious reign for a prophetic thousand years. Dr. Chalmers, the great Scottish divine, in one of his writings puts this very point before the world as a query? This view harmonizes the twentieth chapter of Revelation with the other prophecies of the Bible. And from a human standpoint, it is more reasonable than the literal interpretation. If God's mode of revealing future events is to speak of years as so many days, then we must come to the above conclusion, and the Millennial period will continue three hundred and sixty thousand years.

Let us proceed to consider what will occur at the end of the thousand years. Revelation 20:7-10: "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever."

Why the Lord will permit Satan to get power among the nations again He has not told us. It is truly one of the most mysterious revelations ever made to man. Yet He declares it. All we know about it is that when the thousand years are accomplished Satan shall be loosed from his prison for a little season. He will go forth, and stir up the people once more to rebel against God. They will be arrayed against one another as in the Great Tribulation before the coming of Christ, and war will be inaugurated. But the Lord will rain fire from heaven and destroy them.

Then we arrive at the finale. The devil that deceived them shall be cast into the lake of fire and brimstone, where the beast and the false prophet are. The dead, or rather "the rest of the dead," are raised from their graves. They all come forth, and then it seems there will be a closing up of all things connected

with this sinful earth. Let us read. Revelation 20: 11-15: "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

Those who have forgotten God in this life shall be condemned to eternal punishment. Then all are to be remanded to the place prepared for them in the lake of fire. This is called here "the second death." And all who were not found written in the book of life were cast into this lake of fire. This is the end of the ungodly.

Let us now look for Christ's new position. 1 Cor. 15:24-28: "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith all things

are put under Him, it is manifest that He is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."

Then comes this remarkable transformation. The Son of God gives up the kingdom to the Father. Christ shall reign until all enemies shall be overthrown. And then He surrenders the government to the Father, and He Himself becomes subject, that He, the Father, "may be all in all."

The mystery of God will be fully developed. The eternal plan to redeem a fallen world will have accomplished its purpose in saving the people of God, through Christ. Our Lord now yields the government to His Father and He takes the eternal relation of a son and becomes subject to the Father. Now may we exclaim with Paul (Rom. 11:33-36): "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to whom be glory forever. Amen."

THE END.

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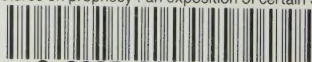
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